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HISTORY OF
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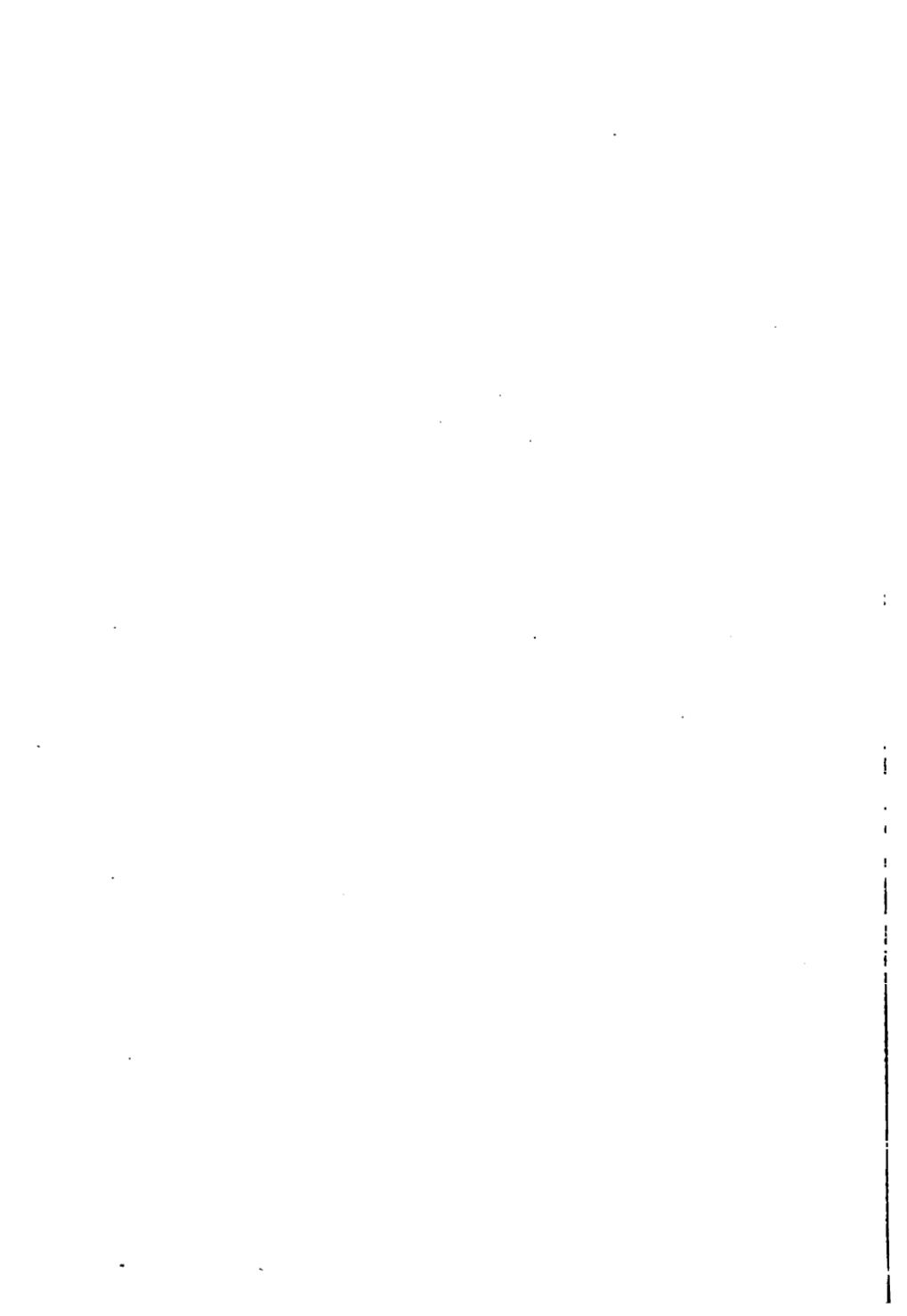
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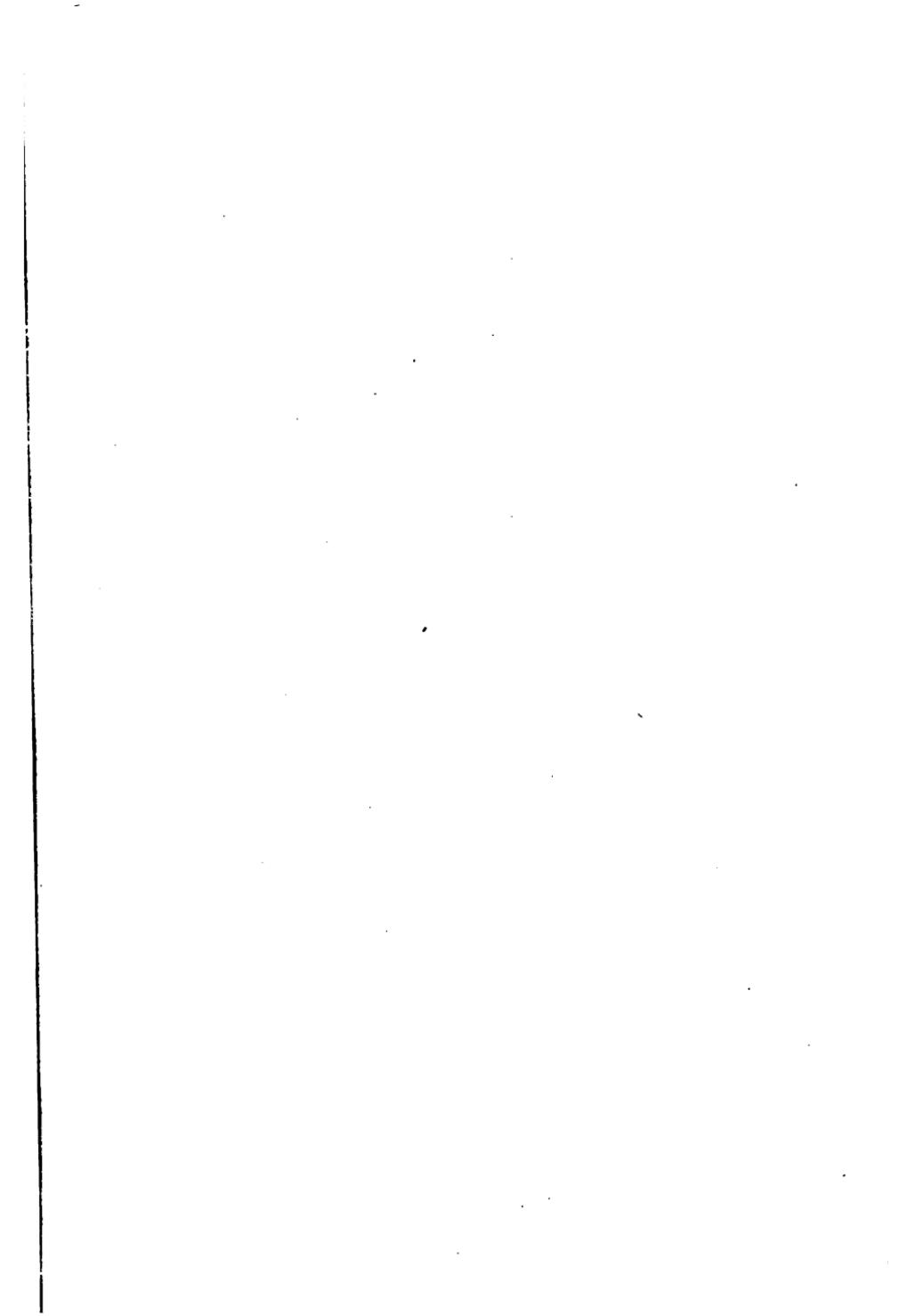


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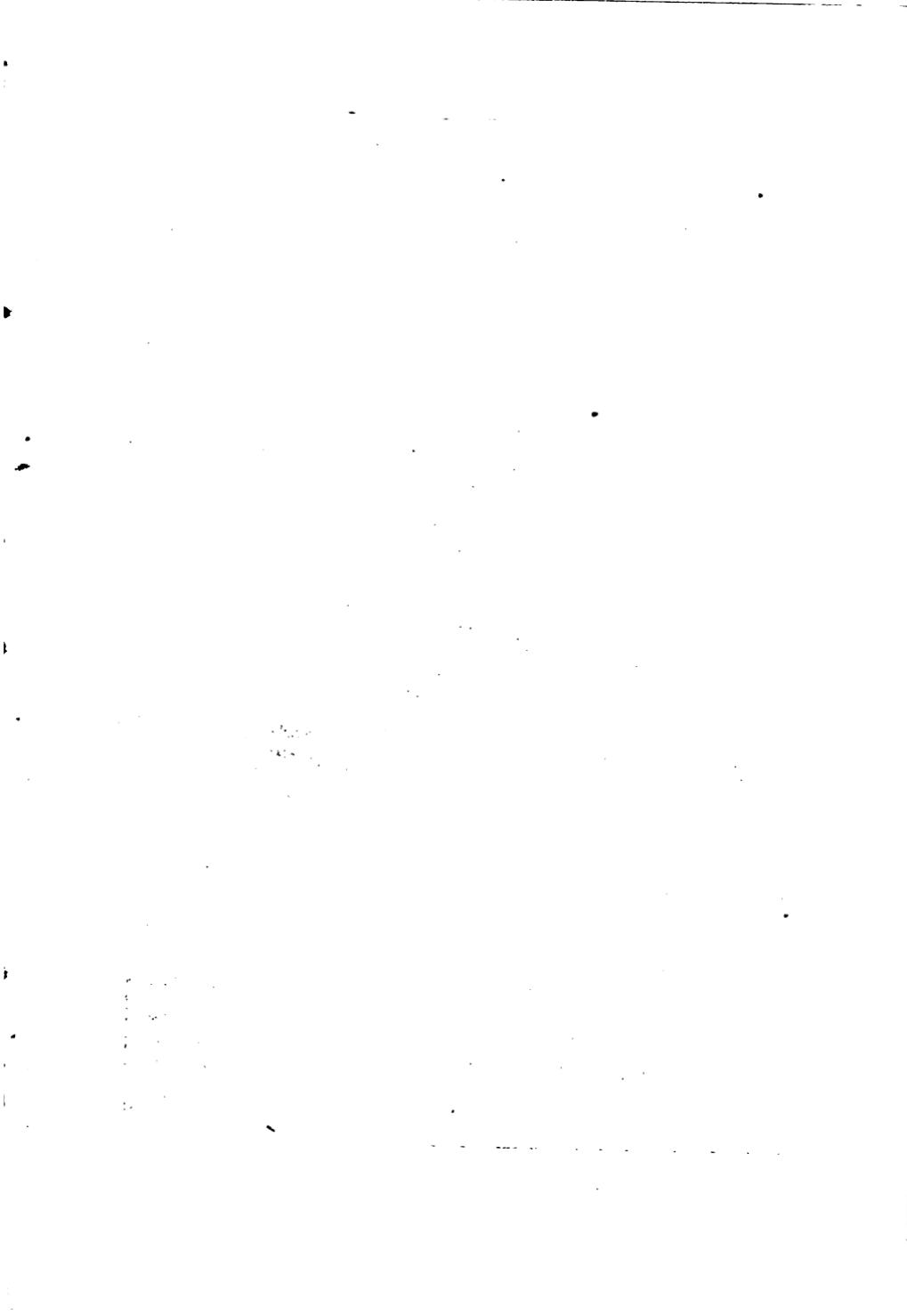
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HISTORY

OF

Shearn Church

1837-1907

By Mrs. I. M. E. Blandin

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Published for the benefit of
Shearn Auxiliary of Woman's Home Mission Society
Houston, Texas
1908 *

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VRAISSE

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PREFACE.

The purpose of writing this book was two-fold: first, to preserve the history of the church; second, for the benefit of the mission work of the Shearn Auxiliary of Woman's Home Mission Society.

The task has proved herculean, though at first it seemed easy, as everyone thought all the data could be obtained from Quarterly Conference Records and Minutes of Stewards' Meetings, but not a record save the book in use by the present Recording Steward could be found. This showed the great necessity of gathering up what could be found while yet some of the old time members and pastors were living. The writer began writing letters and visiting. Some of the letters were never answered, some delayed so long it greatly retarded the work. However, accidentally, a book of records was found in a trash pile of waste paper; then a diligent and minute search was made and the records as far back as 1880 were found.

This acquisition, valuable as it was, only covered about one-half the history of the church, and thus the history of more than forty years, years filled with stirring events, must be obtained, if at all, by getting reminiscences of those who helped make the history. These reminiscences were interesting, but often without date—people remember events, but not dates, and therefore it was difficult to use them.

One important item in church history—the number of members—could not be ascertained. For a decade

or more there is no note of the size of the membership. The writer applied to the Secretary of the Texas Conference and received the reply: "There is nothing in the minutes of the Conference especially concerning Shearn Church."

Then an effort to obtain a set of the Annual Reports was made, but without success; nobody seemed to have kept the "reports."

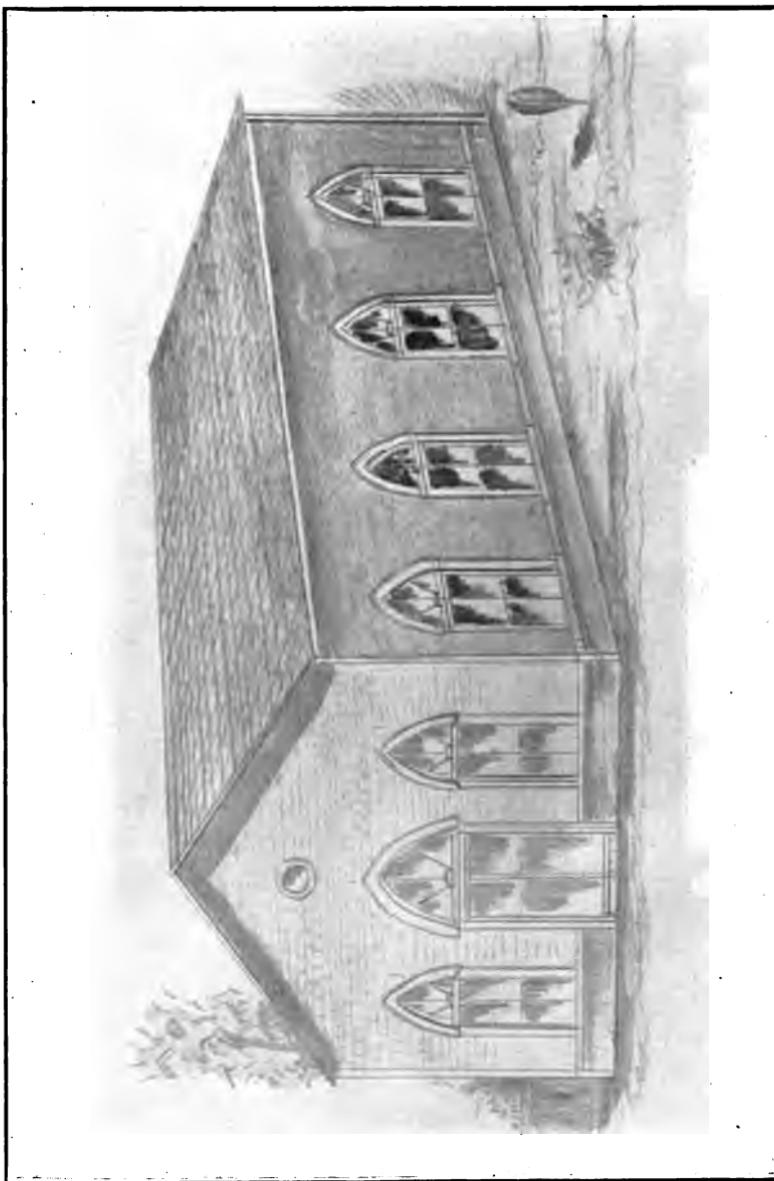
Doubtless there are inaccuracies in the book, unavoidably so, but not from carelessness or want of effort.

There may be some disappointment that the record of some of the pastors is not longer and more in detail; but this has been impossible; everything that could be obtained is in the book.

The writer never knew any of the pastors of Shearn Church prior to 1889, nor anything of the history of the church until she began to collect data for this history. The purpose has been to state the facts, give the history pure and simple, not inferences, impressions, or conclusions.

Now the task is done, but before the writer lays down the pen, she would return thanks to all those who kindly sent reminiscences and photographs of their friends, the former pastors of Shearn Church; and especially to the Rev. O. T. Hotchkiss, for the valuable assistance rendered: it is doubtful whether the book could have been written at all, but for his assistance.





THE FIRST BRICK CHURCH IN TEXAS

HISTORY OF SHEARN CHURCH

CHAPTER I.

FOUNDING A CITY.

Soon after the battle of San Jacinto, the Allen brothers, Augustus C. and John K., decided to locate a town that would be the Capital of Texas. The Capital had been moved from place to place, having been for awhile at San Felipe, Washington on the Brazos, Harrisburg, Galveston, Velasco, and Columbia. The Allen brothers considered the advisability of selecting Harrisburg as the site of their town, especially as this site was much favored by David G. Burnet, the President ad-interim, but the owners of the land asked such high prices for their land, the Allens decided to look elsewhere. John K. selected the present site of Houston, because it lay at the junction of White Oak and Buffalo Bayous, and being the highest permanently navigable inland point in the country, for boats of large capacity, and occupying, geographically, a central position, easily accessible to both the eastern and western portions of the country. They bought the interest of Mrs. F. F. L. Parton, whose first husband was John Austin, the lower half of two leagues of land; this land lay on both sides of Buffalo Bayou, but the greater part on the south side. Mrs. Parton then lived in what is now the Fifth ward, and the Allens boarded with her.

The lots were laid off by A. C. and J. K. Allen; J. K.

Allen, it is said, cut the tall coffee bean weeds off Main street with a Bowie knife. Lots were offered for sale in August, 1836. When the first Congress of the Republic of Texas met in Columbia, 3rd of October, 1836, John K. Allen went to Columbia and made a proposition to Congress to make Houston the Capital of the Republic. He promised to build the Capitol, and proposed to rent it to the State until such time as suited the Government to buy it. He proposed to have all the necessary accommodations for the entertainment of Congress. He eloquently presented the advantages Houston possessed for a seat of government and its advantages as a commercial center.

The proposition was accepted, and Mr. Allen zealously urged the work of building the Capitol, which was located where the Rice Hotel now stands. It was a two-story framed house with wings, and fronted on Main street.

Captain Ben Fort Smith built a hotel on corner of Franklin and Travis, where the Hutchins House stood for many years; another hotel was built on the corner where Carson and Sewall's wholesale house now stands; and the Fannin House was on Fannin street, south of the J. V. Dealy Co.'s stand.

The first gubernatorial mansion was on Travis street, about where the Trimble Laundry Co. now have a business house; it was a double log cabin, and was not finished when President Houston arrived in Houston, and he was entertained by Mrs. A. C. Allen, who then lived on Lamar avenue, between Louisiana and Smith. The Allens gave to the city of Houston, Market Square, Court House Square; and a lot for a jail.

When the second Congress assembled in Houston, May 2, 1837, none of these buildings were completed, but that did not seem to trouble the people, who proceeded as if all was in first class condition.

In the fall of 1837, Audubon, the naturalist, visited Houston; he thus describes it:

"As I ascended the banks of the bayou I saw located on the edge of a prairie a town of about 800 houses, some framed, some log cabins, most of them unfinished. The merchants seemed to be doing much business; but the saloons—and of these there were a large number—seemed to be doing the heaviest business in the place; everybody seemed to patronize them.

"The inhabitants are of many nationalities, and from many States. The mud is about a foot deep, and the men wear their trousers inside their bootlegs. I visited Congress, and found it very orderly, and business was conducted according to parliamentary rules, though occasionally a member went out for 'a drink.' I visited President Houston, found him busy examining papers. I was puzzled to understand how he could be so indifferent to his surroundings; the floor was covered so deep in mud it could not be seen; papers and books were piled on two tables, and save a few chairs, there was no other furniture in the house. Mrs. Houston was still in New Orleans for medical treatment.

"When the President finished the work on which he was engaged, he invited me to go across the street for a drink. I declined, but he went, and soon returned with two or three friends.

"At first, in view of the scarcity of hotel accommodation, I could not understand where so many people could be lodged. I soon learned that the prairie was dotted with tents; these tents were partially concealed by the tall 'coffee bean' weeds, which were cut down just enough to make room for the tents."

Such was the beginning of Houston, whose dimensions and prosperity have far exceeded the most ambitious dreams of its founders.

Augustus C. Allen was the oldest of six brothers; he was born in Saratoga, N. Y., July 4, 1806. After completing a course of study at the Polytechnic Institute, New York City, he established himself in business in Chittenango, Oneida County, N. Y. In March, 1831, he was married to Miss Charlotte M. Baldwin.

In 1833, he came to Texas, he stopped in Nacogdoches, and began speculating in lands; wishing to find a milder climate he went southward until he came to Harrisburgh County, as it was then called, and invested largely in real estate in Galveston and along the coast. In 1836, his wife and his brother, John K., came to Harrisburgh. Mrs. Allen was an ardent admirer of General Houston, and when the Capital city was projected she named it Houston, in honor of the hero of San Jacinto. A. C. Allen was the first real estate broker in Texas. He dealt largely in lands in Southern Texas. At one time he was U. S. Consul in Minatitlan, on the Isthmus of Tehuantepec; he also had a large business in New York City, and while there his health failed. He stopped in Washington, D. C., on his journey home, and died there.

During the absence of her husband, Mrs. Allen took charge of his business and proved herself a good business woman. She had already shown herself an accomplished woman, an admirable hostess and a good pioneer.

Tradition assigns several homes to Mrs. Allen; it is said she first lived in what is now the Fifth ward, pre-

sumably in the house once belonging to Mrs. Parrot, as that is the only one known to have been there at that time. Her next residence was on Preston avenue, opposite the Market Square. While living there, she gave an entertainment on the anniversary of the battle of San Jacinto. She and her patriotic friends twined the joists of the unfinished house with evergreens and festooned the rough walls with vines and flowers.

The Houstonians gave a ball to celebrate that same anniversary; people came from far and near to attend that ball; some traveled fifty miles to be present on that occasion. They traveled on horseback, in wagons, in carriages and by boat; yet the scene was far from unpleasing. The costumes of the ladies were handsome and elegant, such as white satin, embroidered swiss and mull, silks trimmed with lace, and black lace over white satin; and jewels and ornaments to match the costumes. The men wore the usual evening dress, or a uniform. The ball room was an unfinished house that stood where the T. W. House Bank now stands, and the supper was served in the Ben Fort Smith Hotel, on the corner of Franklin and Travis.

Mrs. Allen's next residence was on Lamar street, between Louisiana and Smith, opposite the T. W. House place. Many Houstonians remember when she lived on the corner of Rusk and Main, where she died. Wherever she lived, she was noted for her hospitality. She entertained the President, Congressmen, high and low, rich and poor, and the stranger; none were ever turned away.

So extensive was her hospitality she spent as much as \$30,000 a year in dispensing it.

A. C. and Charlotte Allen had several children, all of whom, except one daughter, died before maturity. The daughter married Mr. Converse, and died soon after her marriage, leaving one son. John K. Allen died in July, 1838, and was buried in the Old City Cemetery, beside his friend, Major James Collinworth.

After the founding of Houston, the whole family, including Mr. and Mrs. Allen, Sr., came to Harris County; three of the brothers lived in Houston, but now only one of the name, Judge A. C. Allen, son of Samuel L. Allen, remains here.

CHAPTER II.

METHODISM IN HOUSTON.—FIRST DECADE.

As early as 1819, Methodist preachers had penetrated the wilderness of Texas, and local preachers did good service in many settlements. In 1834, Texas was recognized as a mission field, and the Mississippi Conference, in the fall of 1834, appointed Henry Stevenson missionary to Texas. In 1837, the Bishops and the Missionary Board met in New York, in April, and resolved upon a vigorous prosecution of the missionary work in Texas. Soon after this meeting, Bishop Heddning wrote to Rev. Martin Ruter, D. D., notifying him of his appointment as Superintendent of the Texas Mission, with Littleton Fowler and Robert Alexander as his assistants. At that time Mr. Fowler was the financial agent for La Grange College, Tuscumbia, Alabama. From his journal, we learn he started for Texas, August 22, 1837, and passed through Arkansas, where

he engaged John B. Denton, a local preacher, to accompany him, and entered Texas near Clarksville, and preached at the different settlements on his way to Washington-on-the-Brazos, thence to Houston, where he arrived Sunday morning, November 20th, 1837. In the afternoon he preached to a large assembly; where this service was held the journal does not say, presumably in the Capitol. Congress was in session at that time, and next day, Monday, November 21st, he was elected Chaplain of the Senate. While he was Chaplain, he served the people of Houston as pastor, preaching in the Senate Chamber.

After Congress adjourned, he went to San Augustine, and preached in that vicinity until April 5, 1838, when he again started for Houston, in company with Rusk, Douglass, and Drs. Rowlet and Richardson, and arrived April 12th. He was again elected Chaplain of the Senate, and William Allen, a Presbyterian preacher, was elected Chaplain of the House of Representatives. On Sunday, April 14th, he preached morning and afternoon in the Capitol, and Mr. Allen preached at night; there were large gatherings at all the services.

While Chaplain, he again served the people of Houston as pastor. Although Mr. Fowler was the first pastor in Houston, he did not hold the first church service; that was held in the grove which at that time was between Milam street and the bayou, where John K. Allen had placed benches to accommodate assemblies, while the Capitol and other public buildings were being erected. During his sojourn in Houston, Mr. Fowler obtained from A. C. Allen a deed to half a block of land for a church; the church until recently owned the prop-

erty, fronting on Texas avenue between Milam and Travis streets. Subsequently, Mr. Allen gave a half block to the Episcopalians, the same they now occupy; and some lots corner Texas avenue and Travis street to the Baptists.

REV. LITTLETON FOWLER.

Mr. Fowler was the first Methodist preacher in Houston, and also the first Presiding Elder. At the session of the Mississippi Conference, held in Grenada, December 3, 1838, he was appointed Presiding Elder of Texas Mission District, which included Houston and Galveston.

Littleton Fowler entered the itinerancy in Kentucky, in 1826. He filled various appointments in Kentucky until 1832, when he was transferred to Tennessee Conference, and appointed agent for La Grange College, located in Tuscumbia, Alabama. In 1837 he was sent to Texas Mission. After the death of Rev. Martin Ruter, D. D., in April, 1838, he was Superintendent of the Texas Mission until the organization of the Texas Conference, in 1840, and then he was Presiding Elder of San Augustine District.

In 1839, he married Mrs. Missouri M. Porter, and settled in McMahan Settlement, Sabine County, where his family continue to live.

Mr. Fowler was an ardent Mason, and when the Grand Lodge of Texas was organized in the Senate Chamber of the Capitol in Houston, he was present and became a charter member. He was also a firm ad-



REV. LITTLETON FOWLER

vocate for schools, and founded Wesley College, in San Augustine, and Fowler College, in Henderson, Rusk County.

He was a delegate from Texas to the General Conference in 1840 and 1844. In 1839 he made a tour of the Northern Conferences to arouse interest in the Texas Mission and induce preachers to volunteer for the work.

Before he left the Kentucky Conference he served a church in Louisville; when he volunteered for the Texas Mission, the Stewards of that church told him they would give him the first bell used in that church for his first church in Texas. Accordingly, when he built McMahan Chapel, near San Augustine, the bell was sent.

A few years ago, when the East Texas Conference met in Palestine, Texas, that old bell was brought into the Conference room by his son, Littleton Morris Fowler, and his grandson, Rev. Ellis Smith, and presented to the Conference.

Mr. Fowler died January 29, 1846, at his home in Sabine County, and was buried under the pulpit of McMahan Chapel, twelve miles from San Augustine, where he organized the first Methodist Society in Texas. A marble slab, which is in the wall of the chancel of the present church, bears this inscription: "Sacred to the memory of Rev. Littleton Fowler, Methodist Missionary to the Republic of Texas. Kentucky was his native State, Texas his adopted country; Heaven is his eternal home."

The funeral notice sent out was: "The Friends and Acquaintances of the Rev. Littleton Fowler are invited to attend the Burial of his Remains at McMahan

Chapel, from his late residence, in Sabine County, on Tomorrow, at 11 o'clock, A. M. San Augustine, January 29th, 1846."

Mr. Thrall, in his "Methodism in Texas," says of Mr. Fowler: "The first thing that strikes us in forming an estimate of his character is its perfect symmetry. His fine physical form furnished a suitable tenement for his noble mental traits. In his manners, dignity and affability were beautifully blended. He had a most benevolent expression of countenance, a keen, piercing eye, and a musical, ringing voice. His mind was well cultivated; his religious experience was cheerful; his convictions of the truth and power of the gospel remarkably strong. He was the very man for Texas, and when he died, Texas Methodism went into mourning. In the early annals of Methodism in Texas his name will be forever conspicuous."

CHAPTER III.

The first minister regularly appointed to Houston was Abel Stevens. This appointment was made at the session of the Mississippi Conference, held at Grenada, December 3, 1838. Houston and Galveston formed his circuit. Mr. Stevens did not arrive to take charge of these cities, and they were dependent on the preachers of the Egypt circuit, Rev. Jesse Hord, and Rev. L. G. Strickland, for what preaching they had that year. In the fall of 1839, Mr. Stevens, in company of the Rev. Mr. Hoes, agent of the American Bible Society, arrived in Texas. He labored principally in Austin and

Washington counties; he spent one Sunday in Houston, and returned to the North, and later became the historian of Methodism. His preaching was very acceptable, but some anecdotes are still told of Mr. Stevens in Texas. It is reported that at one place he inquired of a lady which of the cows gave buttermilk, and before the astonished lady could answer he asked for a recipe for making clabber. (Thrall's Methodism in Texas, p. 56.)

The next appointment for Houston and Galveston was made at the Mississippi Conference, held at Natchez, December 4th, 1839, when Texas was divided into two Presiding Elders' Districts, San Augustine and Rutersville, L. Fowler, P. E. for the first, and R. Alexander, P. E. for the last, and Edward Fountain, preacher in charge for Houston and Galveston. Mr. Fountain was transferred from Mississippi, and labored successfully both in Houston and Galveston. He was a young man of fine promise. Soon after leaving Houston he entered the ministry of the Episcopal church.

When Rev. T. O. Summers arrived in Galveston, in June, 1840, Mr. Fountain confined his labors to Houston, while Mr. Summers finished the Conference year in Galveston.

From the time Dr. Ruter went to Texas, Mr. Summers felt an interest in that new work. "The gallant and successful struggle for independence, the romantic halo around the names of Houston, Crockett, Fannin, Travis, and their compatriots; the vastness of the territory of the new Republic, and the certainty of its future greatness—all these considerations had affected the

popular imagination, and Texas was in everybody's thought and speech."

Mr. Summers was always responsive to popular excitement, and now he caught the Texas fever, and when loud calls were made for missionaries for that field he informed Bishop Waugh he was willing to go if no one else would. The Bishop thought the work too rough for him, and advised him to go to Buenos Ayres. He consented, and was appointed for ten years to Buenos Ayres. Later, Bishop Andrew was presiding at the Mississippi Conference, and wanted a man for Galveston, and without ceremony put Summers down for that place. Bishop Waugh allowed Mr. Summers to decide between the two places, and he chose Galveston.

After attending the General Conference in Baltimore, in May, 1840, he set out for his new field of labor, Galveston.

REV. SUMMERS IN HOUSTON.

The General Conference of 1840 provided for a Conference in Texas, including the whole Republic, except a strip of country on the Red River. The Conference met in Rutersville on Christmas day, 1840, Bishop Waugh in the chair, T. O. Summers, Secretary. There were nineteen preachers present, ten of them probationers. Some of the appointments were: San Augustine District, L. Fowler, P. E.; Galveston District, S. A. Williams, P. E.; Houston and Galveston, T. O. Summers. He alternated between the two cities every fortnight. A part of the time Mr. Summers was in Houston, there were no other ministers in Galveston or



REV T. O. SUMMERS

Houston, so that he was the preacher for all denominations of Christians, toward whom he showed a brotherly spirit that was heartily appreciated and reciprocated. As there was no church building in Houston, and the Capital had been removed to Austin, and the Capitol converted into storehouses, Mr. Summers preached in a room over a store on Capitol Avenue, "an upper room," between Milam and Louisiana streets. Previous to Mr. Summers' arrival in Houston, Mr. Alexander had organized a class of fourteen, but the first permanent organization was made in 1841, by Mr. Summers. In Thrall's "History of Methodism in Texas" may be found a partial list of the charter members, a complete list could not be obtained. Among these early members were C. Shearn, D. Gregg, A. H. Sharp, Mrs. Campbell, Mrs. Winn (daughter of Dr. Ruter), Mrs. Mixon, E. D. Johnson, John H. Walton, Mosely Baker, Dr. John L. Bryan, Mrs. Bryan, Mr. and Mrs. Andrew McGowen, H. Tracy, A. Crawford, Francis Moore (Alderman from Second ward, and Mayor in 1843), McCreas, C. Dikeman, G. S. Hardcastle.

The year 1841, was not especially remarkable in Texas Methodism, though a number of successful camp meetings were held; Mr. Summers attended some of these, and speaking of his work at that time said: "I was permitted to labor extensively, and to witness the conversion of many souls. These camp meetings were battle grounds, the powers of darkness were assaulted with sermons and songs and shouts. Sons of thunder fulminated truth from the preachers' stand, penitents wrestled in real agony of soul, and converts, passing suddenly from darkness to light, rejoiced with

exceeding great joy." Though his own conversion was of a different type, Mr. Summers fairly reveled in scenes like these. The Methodism that was shaped in Maryland and Virginia was tempered to a white heat in these Texas camp meetings.

For the year of 1841, Mr. Summers reported for both cities, 42 white and 26 colored members.

On the 23rd of December, 1841, the Conference met in Masonic Hall, San Augustine, Bishop Morris in the chair, and T. O. Summers, Secretary. R. Alexander was returned to Galveston District and T. O. Summers to Houston and Galveston. At the first quarterly meeting held in Houston, March 2d, 1842, R. Alexander, P. E., appointed a committee to take steps for the erection of a church. Mr. Charles Shearn was chairman of this committee. Not content with building one church, Mr. Summers began another in Galveston.

Mr. Fountain had organized a class in 1840; this class was composed of J. W. Rice, John B. Jones, Ann N. Jones, J. L. Briggs, F. A. Smith, Gabriella N. Maynard, J. Cole, Mary Savage, J. A. Jones, G. Uffington, Keziah Payne, Wm. C. Brashear, John Price, J. Taylor, Lucy M. Taylor, Elizabeth Cocke, and Lucy Love.

The Galveston City Company donated lots on Twenty-second street, and Mr. Summers began the church.

"The summer and fall of 1842 were the gloomiest Texas had encountered since the battle of San Jacinto. San Antonio had been captured by the Mexicans under General Wall. The Texas expedition, sent to the Rio Grande under General Sommerville, accomplished nothing. The Indians were hostile along the whole border. Mexico threatened our coast with blockade. Presi-

dent Houston left Austin and summoned Congress to meet in Washington, leaving the frontier exposed. Texas money was almost worthless. The whole country was flooded with water. Cotton sold for from three to five cents a pound in Houston, the chief commercial city. But amid all these discouragements the ministers prosecuted their work, and were encouraged to see a good degree of success attend their labors." Mr. Summers was not deterred by this depression, but continued very active in collecting funds for these two churches. He made a tour of the United States, going as far as New York, to procure funds for them. His venerable friend, Rev. William Ryland, of Washington, D. C., gave him eighteen hundred dollars toward the erection of the church in Galveston. Mr. Summers named the church "Ryland Chapel," in his honor. The building of the church in Houston progressed fairly well; it was the first brick church in Texas.

Bishop Roberts was to have met the Texas Conference at Bastrop, December 22, 1842, but owing to his feeble health was obliged to abandon his trip to Texas. R. Alexander was elected President and T. O. Summers Secretary. There were now twenty-five preachers in attendance. The sessions were held in the back room of a storehouse, which enjoyed the luxury of a fireplace. Temporary seats were placed in a vacant room, in which religious services were regularly held. After the business was completed the Conference adjourned to the room where preaching had been held. T. O. Summers administered the sacrament, and R. Alexander read the appointments. R. Alexander was returned to Galveston District, T. O. Summers to Houston. Houston was now a station.

On the 2d of March, 1843, the seventh anniversary of the independence of Texas, the corner-stone of the new church was laid with appropriate ceremonies. Holland Lodge, No. 1, Lone Star Lodge, No. 1, I. O. O. F., and a military company participated in the ceremonies. Col. James Riley delivered an eloquent address.

During the summer of 1843, Mr. Summers made another tour to obtain money to pay the indebtedness on the churches of Galveston and Houston. While on this service he visited Vicksburg when the fever was raging; he took the fever; the best physicians were sent for; they said he would die. "After awhile," he said, "I thought I would recover." He did, but when at Natchez he relapsed, and again in Galveston, but finally reached Houston, full of joy, having succeeded in getting enough money to pay the debt on Ryland Chapel, and a considerable amount for the church in Houston.

Of his trials and difficulties while in Texas he wrote in his journal: "At that time, it may be supposed, I experienced some trials in Texas, which was then in its transition state. These, however, it is not necessary to detail." Doubtless some of these trials were the result of the primitive conditions of the country. These conditions, and the moral and religious status of Houston, were clearly portrayed by Bishop Andrew, who stopped in Houston on his way to Robinson's settlement, Walker county, about nine miles from the present city of Huntsville, in his journal.

"The city is laid out on the banks of the Buffalo Bayou, a small river, or rather a large creek, which has a depth of channel sufficient for moderate-sized

steamers, but it is so narrow that at many points I should judge it was impossible for two boats to pass each other. The town has rather a business appearance; at least, there are plentiful arrangements in the way of houses and signs. Its founders, like those engaged in establishing cities in our own country, turned prophets, and their visions were all of the future greatness of their nursling. As a matter of course, speculation ran high, and property sold at unreasonable prices. The large predictions of its greatness have not been realized. Still it had sufficient advantages to render it a place of considerable trade, provided there was capital enough under the direction of a discreet public spirit. It is the most convenient point for the traffic of an extensive region of fertile country in the interior; but the proper measures have not been taken to secure and perpetuate these advantages. The roads during the winter are scarcely passable at all for heavily loaded cotton wagons; the streams are not bridged, so that the people in the interior are seeking new channels of communication with the coast. Small steamers are now plying on the Trinity River, thus securing to Galveston a good deal of the trade which formerly centered at Houston, and the planters on the bottoms of the Brazos will probably find it more convenient to communicate directly with the same sea-port, by means of either steamboats or flatboats.

"Had there been a tolerable and certain communication established with Houston by means of a passable turn-pike or a canal, it would long have continued to command the trade of this fertile region; but on my way from Houston, I passed a whole company of wagons encamped at Little Cypress, about thirty miles from Houston, many of which had been lying there two weeks, when one week's work with twenty hands would have thrown a good bridge across the stream; and at Johnson's Bayou, only nine miles from town, wagons are frequently detained a day or two, when

ten hands could put up a good bridge in three days. These are only given as specimens, and whether it results from want of spirit or want of money, the effect is the same. The town, I suppose, contains some two thousand inhabitants, who are said to be friendly and hospitable. I noticed grog-shops in abundance, and I fear they do a prosperous business. They have a Catholic church, and there is also a house of worship for the Presbyterians. The Methodists have a very neat brick chapel, nearly finished, for which we are mainly indebted to the indefatigable labors of Brother Summers, and the liberality of our friends in the States. The Episcopalian have a minister—apparently a very clever gentlemanly man—who is exerting considerable influence, and I should judge from report was quite exemplary and pious in his deportment. The Presbyterians were without a pastor. Of the Methodist society I ought to speak more particularly, but can only say they are not numerous, and there is but little of this world's wealth among them. They have, however, some pious spirits, and it is confidently hoped, when they get their church finished and have a minister stately among them, that they will experience enlarged prosperity. Beyond all doubt there is great need for a deep, a thorough, a sweeping revival of religion in Houston; for, in addition to the usual evil influences exerted against what is holy, they have here more of infidelity, subtle, organized, and boldly blasphemous, than I have met in any place of its size in all my journeyings. May God visit Houston with a mighty revival of religion, and that right soon."

A little farther on in his journal he again refers to the condition of the roads and the want of bridges. "On our way (to Houston from Conference) we passed some wagons which we had left ten days before, at Little Cypress, during which time they had advanced nine miles."

With such conditions and such a lack of enterprise, it is not astonishing Mr. Summers found it necessary to make two trips to the States in order to get money to build two small churches.

He showed quite as much energy in dealing with other lines of work as in getting money. Those were the days of class meetings and love feasts. He so conducted these meetings, and so urgently insisted on attendance upon them, they were well attended, and occasions of great profit to the members.

The sacrament was administered only during the quarterly meeting occasions, the Friday before the quarterly meeting. Sunday was always observed as a day of fasting and prayer; usually there was preaching at 11 o'clock, always preaching at 11 on Saturday, and Quarterly Conference met in the afternoon; on Sunday morning a love feast was held; the Presiding Elder preached at 11 o'clock, and then followed the communion service. In the afternoon the Elder preached to the colored members, usually in the house in which the white people worshiped, and administered the sacrament to them.

Mr. Summers reported for the year 1843, thirty-six white and thirty-two colored members.

At the Conference held in Robinson's Settlement, he was transferred to the Alabama Conference, and stationed in Tuscaloosa. After four busy, fruitful years his labors in Texas were ended.

Tickets were always given out to the members for the love-feast, and when all had assembled the doors were closed. Some of these are still in existence, and

cherished as mementoes by the children of the charter members of the Methodist Church in Houston, for so the church was called in those days.

Dr. Summers was an Englishman, son of James and Sarah Summers. He was born on the islet of Purbeck, Dorset, England, October 11th, 1812. He was left an orphan at six years of age, and his maternal grandmother took charge of the little family of two brothers and one sister. After her death his maternal great aunt took charge of them. These women were strict "Independents," and trained the boys in rigid dissenter doctrines and behavior. Thomas was designated for the ministry if he should have suitable evidence of piety and no Providence should contravene.

In 1828 this much venerated aunt died; she showed her attachment for her favorite boy by leaving him the remainder of her patrimony. Thomas was then in his sixteenth year, and, not being altogether satisfied with the service of the Independents, he attended the "Church" service in the afternoon, and rented a "sitting" morning and night in a Wesleyan chapel.

He was induced to come to United States by the representations of a cousin, who lived in the United States, and was visiting his old home. He landed safely in New York some time in 1830, and felt at home at once. He says in his journal: "From the moment of my landing in New York I determined to make the United States my home."

Bishop Fitzgerald, in his Biography of Mr. Summers, thus describes his appearance at that time: "He was in his eighteenth year—slim, but compactly built, erect in his bearing, supple in movement, with chestnut hair,

a well shaped head, small hands and feet, what is called a 'speaking' face, having a frank, open expression, a lurking humor in the twinkle of his eye and the line of his mouth. The most prominent thing about him was his extraordinary vitality—it overflowed in all directions, his mind and body were surcharged with energy."

About 1832 he was in Washington City, and attended Ebenezer Methodist Church; he became a probationer, and joined a class. The leader of this class was a plain, godly man, deeply versed in holy things. Mr. Summers' connection with that class made him love class meetings to the end of his life.

He was admitted into the Baltimore Conference in 1834; his first circuit was the Augusta circuit, among the Blue Ridge mountains. He served this circuit two years, and was ordained Deacon and appointed to one of the churches in Baltimore city. While he was in Baltimore "revivals were going on all the time," hundreds were converted.

Dr. Summers had belonged to the Baltimore Conference six years when he volunteered for Texas. After four years of arduous labor he transferred to Alabama Conference, and was stationed in Tuscaloosa. Here he married Miss Sexton, January, 1844.

Dr. Summers ardently espoused the Southern side of the controversy concerning slavery in the General Conference in 1844; he called it the "constitutional side." In 1845 he was a member of the convention that met in Louisville, and was elected Secretary. In 1846 he was a delegate to the first General Conference of the M. E. Church, South, that met in Richmond; the

Conference appointed him Book Editor, and Editor of the Southern Christian Advocate, published in Charleston, S. C. He was Book Editor from the organization of the Southern Church until his death, in 1882. It would seem that this was enough work for one man, but neither he nor the "powers that be" seemed to think so, for in 1847 he was appointed one of the committee to compile a hymn-book for the Southern church. This work, as all Dr. Summers' work, was well done; competent judges have said that hymn-book was the best hymn-book in the English language. While editing the Southern Advocate, he started the "Children's Visitor." In 1874 he accepted the chair of Systematic Theology in Vanderbilt University; he was then general Book Editor, Editor of the Advocate and of the Visitor, Dean of the Theological Faculty, and not long afterwards was recalled to the editorship of the Southern Methodist Quarterly Review. It is enough to make one's head dizzy to go over the catalogue of the books he revised and edited for the church, the introductions, the notes and the indexes he prepared. Besides these, he wrote many and good polemic tracts; yet he never allowed the pressure of other labors to obliterate or diminish the conviction that preaching was his vocation. In addition to this editorial work, he wrote many and good polemic tracts. It would seem that this work would prevent the preparation of sermons, but it did not; nobody ever dreaded that he would present a congregation with a crude, ill-digested, half-prepared discourse. His audiences always felt sure that they would be interested and instructed.

He resided in Nashville from 1855 to 1882, except

four years during the war, and during that time he preached almost as constantly as if he were in charge of a church, not only for his own church, but in Baptist and Presbyterian pulpits. Wherever he lived all denominations admired him, and many in other communions other than his own loved him. While in Houston a Presbyterian Elder named a son Thomas Summers. The Methodists of Texas showed their admiration for him by conferring on him the degree of Doctor of Divinity; this honor was conferred by Rutersville College.

Dr. Summers died at his post. In May, 1882, the General Conference met in Nashville; as usual, he was a delegate from the Alabama Conference (he was a member of that Conference from 1844 to 1882), and, as usual, he was elected Secretary. He sustained the fatigue well the first day, but was attacked the second day and died the next day, in the seventieth year of his age and the forty-eighth of his ministry.

CHAPTER IV.

REV. JOSIAH W. WHIPPLE.

When Rev. Josiah W. Whipple arrived in Houston as pastor of the Methodist Church—the church was not yet a Methodist Church, South, nor had it been named—he found a well organized society of Methodists. The Sunday School was large for the times and the size of Houston, and enthusiastic; class-meetings were well attended. The ladies' class was always un-

der charge of the pastor, while Mr. Charles Shearn led the men's class.

The building was not quite completed when Mr. Whipple began his pastorate, but it was finished during his term, but not freed from debt. Mr. Whipple was known as a revivalist; he did not allow the zeal and enthusiasm of his congregation to grow cold while he remained in Houston.

When he came he found the enrollment thirty-six white and thirty-two colored members; when he was sent to Austin at the end of two years he reported the enrollment forty white and thirty-six colored members.

Very few people are now living who had any connection with the church when Mr. Whipple was pastor. The writer has been able to find only one, Mrs. John W. Bell, who was Miss McElroy; she married Mr. A. Crawford, a charter member of the church, and Mr. Whipple was officiating minister; this was one of his first weddings.

Mr. Whipple was unmarried, and boarded with Mr. Alexander McGowen, who lived in the house now occupied by Mr. N. L. Mills. The house then fronted Caroline street, and stood about midway between its present location and that street.

As no records of the church of this early date have been preserved, very little can be ascertained concerning Mr. Whipple's work in Houston. The following biographical sketch is taken from the Memoirs of the Fifty-fifth Annual Conference.

REV. JOSIAH WHIPPLE.

Josiah W. Whipple was born in Bennington, Vt., August 1st, 1813, and died in Austin, Texas, May 8th, 1894. His parents moved to Northern Illinois when their children were young. Josiah was the oldest, and the first to embrace Christ and unite with the Methodist church. His mother was a devout woman, but his father had not then embraced his Savior.

Convinced that a dispensation of the gospel was committed unto him, he was licensed as a local preacher by Rev. John Clark, P. E. of Chicago District, January 12th, 1839. He was admitted into the Rock River Conference August 26th, 1840, and appointed to Galena. He was ordained deacon by Bishop Morris October 29th, 1841, and transferred to the Texas Conference. The second session of that body was held in San Augustine December 23d, 1841. John Clark was appointed P. E. of Rutersville District, and J. W. Whipple P. C. of Austin Circuit. The Bishop and his two companions traveled on horseback to the Colorado River. The Bishop preached in Austin, and introduced the new preacher to his charge. Austin Circuit embraced the valley of the Colorado on both sides and extended almost to La Grange. The Comanches and other wild tribes were dangerous, but Mr. Whipple knew no fear. Armed for defense, and mounted on a magnificent horse, he made his way from settlement to settlement, preaching in the log cabins of the people, and laying broad and deep the foundation of the Methodist Church in Texas. Having served Austin Circuit two years, he was stationed in Houston, 1844-45. Then he labored on the Rutersville Circuit two years, and

was appointed to Washington District. Thence and for many years he was engaged on district work, for which he was pre-eminently adapted. From Brownsville to the upper settlements of the Trinity River he went, everywhere preaching the gospel. On a camp ground he was in his element. Marshaling his forces as a skillful general, he would lead Zion's hosts to victory. With a voice loud and clear as a trumpet, he could be heard in the most distant parts of the encampment.

He was most wonderfully gifted in prayer and exhortation. A congregation was often melted into tears by his opening prayer. His exhortations, coming from a heart burdened and burning, reached the hearts and consciences of men, and the slain of the Lord were many. Mr. Whipple was thrice married. His first wife was Mrs. Sarah McGhee, of Bastrop County. Their only son, Wilbur Fisk, six years of age, was accidentally drowned by falling from a horse while crossing the Colorado River. The bereaved mother soon followed her sainted boy to his heavenly home.

His second wife was Miss Anna Rideout, at whose grave he and a surviving daughter wept. His third wife was Mrs. Sarah Dietricht, who, together with a son—Josiah W. Whipple, Jr.—and a daughter of the former marriage, still survive him.

Several years before his death his hearing became impaired; this increased until it became difficult to converse with him. Still desiring to be engaged in his loved employ, for some years he served Austin Circuit and Austin City Mission.

One day he received an injury that put him on crutches for the rest of his life. Yet he was cheerful,

yea, more happy to find in reading the Scriptures, meditation and prayer, an unfailing source of joy.

His bereaved widow writes: "He was more cheerful than he had been for years. He was conscious to the last moment. He kissed us all and bade us all good-bye, saying that God would bless us all, and take care, as He had ever taken care of him; and then quietly fell asleep in the arms of our Savior."

Thus, at the age of eighty-one, his life labors ended fifty-five years after his license to preach, fifty-four years after his reception into the itinerancy, and nearly fifty-three years after his arrival in Texas.

CHAPTER V.

REV. ORCENETH FISHER.

The next pastor of the Methodist Church in Houston was Rev. Orceneth Fisher. He found the Church largely in debt, for, though the members were pious spirits, as Bishop Andrew had said of them when he visited Houston in 1843, "they had little of this world's goods among them," they had not been able to pay the debt incurred in building the church. Mr. Fisher's first effort was to pay this debt, and to accomplish this he made a tour through several of the Southern States to collect money for this purpose; he succeeded.

Bishop Andrew also thought the one great need of Houston was a deep, a thorough, a sweeping revival of religion. Having paid the debt, Mr. Fisher turned his attention to the spiritual needs of the church and



REV. ORCENETH FISHER

community. He was a fervent evangelist and wonderful orator, and could make the stoutest sinner quail as in sight and hearing of the flame and thunder of Sinai, and melt as in the very presence of the dying Savior on Calvary. Under such preaching the church was blessed with the needed revival, when scores were converted; all denominations felt the influence of this revival.

The year 1847 was a memorable era in the history of the church; the whole community was agitated on the subject of spiritualism, and Mr. Moseley Baker and some other Methodists were strangely fascinated with this new ism. Mr. Baker was a man of fine talents and much influence; he had been a captain in the battle of San Jacinto, and had represented his district in Congress.

After his conversion he became a zealous local preacher; but he was a natural enthusiast, and became entangled in the meshes of spiritualism, and started a paper in the interest of this new cult. This defection of some of the most influential members was discouraging to the little flock that worshiped in the brick church, and were struggling against the wickedness of a city where many grog-shops were doing a thriving business. However, next year Mr. Baker professed an undying faith in the Savior, but did not live long enough to repair the wrong he had done; in the summer of 1848 he fell a victim to the yellow fever scourge.

Notwithstanding the marked success Mr. Fisher had had in his administration of the affairs of the church, the closing of his pastorate of two years was sad indeed. The yellow fever visited the city, and the church lost

many valuable members, including Ex-Mayor J. H. Walton. Mr. Fisher buried his wife and a very promising son.

In spite of all these hindrances the membership increased the first year of his pastorate from forty white and thirty-six colored members to eighty white and forty-eight colored; and at the close of his pastorate he reported one hundred and fifty white and eighty-two colored members. Thus it may be seen that the membership had increased from fourteen, the number of the class organized in 1838, to two hundred and thirty-two in 1847.

Mr. Fisher remained some time in Houston after the close of his pastorate of the church, to discharge the duties of editor of the church paper, which was then published in Houston.

Mrs. Rebecca J. Fisher, widow of Rev. Orceneth Fisher, has furnished a biographical sketch of her distinguished husband, which is here inserted with but little change:

Rev. Orceneth Fisher, D. D., was born in Chester, Windsor County, Vermont, November 5th, 1803, and died in Austin, Texas, August 28th, 1880. His father was Dr. David Fisher, a distinguished physician and surgeon, who served in the war of 1812. His mother was a daughter of Capt. Rufus Chase, of Providence, R. I.

In February, 1820, Mr. Fisher was converted and received into the Methodist Church; he joined the Missouri Conference when that Conference included all the territory northwest of the Ohio River. He was

stationed in Springfield, Ill., when President Lincoln was a young lawyer and frequently attended the Methodist Church.

In 1839 he was transferred to the Texas Conference, and at the session of the Conference held in Houston January, 1845, he was stationed in Houston, and returned to the charge in 1846.

On May 15, 1848, Mr. Fisher married his second wife, Miss Rebecca J. Gilliland, a student of Rutersville College, who still survives him. At that time Mr. Fisher was editing the Wesleyan Banner, as the church paper was then called. The office of the paper was a small building that stood where the Mason building now stands, and his residence a cottage in the rear of the office. To this humble home he brought his young bride.

During the "two last regular sessions of the Congress of the Republic of Texas, Mr. Fisher was the Chaplain of the Senate, and very popular in the Congress and community."

In 1855 he was transferred to the Pacific coast by Bishop McTyeire, who thought he could do good work for the Master in that untried field. Mr. Fisher remained in California until 1862, when he went to Oregon and organized the Methodist Church, South, in that distant land, and today the church is in a flourishing condition.

After serving the church for sixteen years on the Pacific coast, at the earnest solicitation of many old friends he returned to Texas, where, up to the time of his death, he did a glorious work for Christ and His church.

From the beginning of the ministry of this boy preacher, God owned and blessed his ministry. Before he came to Texas he had made a reputation as a fervid evangelist and a wonderful orator.

His was the eloquence of convincing argument and of a religious pathos that stirred and melted all hearts. He was eloquent on all occasions, not simply on great ones.

His voice was clear and easily heard by the thousands that flocked to hear him at camp meetings.

On the occasion of his death, hundreds of eulogies were pronounced on his life and character, enough to fill a volume, had they been preserved, but a few utterances will suffice.

One writer says: "He was the greatest preacher to whom I ever listened. He was the most eloquent and convincing minister our church ever had." Another says: "He was one of the greatest men of our church and of the age."

For over sixty years he preached the glad tidings of salvation. Long were the silver tones of his voice heard upon the ramparts of our Zion, marshaling the hosts and directing the battle. On the 28th of August, 1880, he passed to his reward, crowned with glory and honor, leaving a widow and children to mourn his loss. His life was grand, his transition glorious.

He was a Mason and an Odd Fellow, and these orders paid him the honors usually accorded to a deceased brother.

His widow, Mrs. Rebecca J. Fisher, so noted in Texas history, resides in Austin surrounded by hosts of friends, children, grandchildren and great grandchildren.

After two strenuous, exciting years, Mr. Fisher was succeeded by Mr. R. H. Belvin. The church was in good condition, the debt had been paid, and the membership largely increased.

As well as can be ascertained, this pastorate was somewhat like a calm after a storm. The year passed quietly and peacefully; there were no revivals, no excitement in the community, save the usual yellow fever visitation.

If there were accessions to the church, they must have balanced the dismissals, for the membership did not increase during this pastorate.

REV. ROBERT HIXON BELVIN

was pastor of Shearn Church, in Houston, in 1848-49. He was born in Sumpter District, S. C., October 12th, 1820, and was educated at Davidson College, N. C. He came to Texas in 1845, and soon after, in 1846, was licensed to preach. This year he served Egypt Circuit, on the Colorado River, a circuit with quite a history in the Texas Conference.

Here the large and princely hospitality of the planters contrasted strangely with the dangers and difficulties intervening. Broad, low, wet prairies, and often swollen streams, had to be crossed before comforts could be enjoyed. Here he suffered much.

He married the next year, shortly after being appointed to Houston, and while there came near dying with yellow fever.

He filled nearly all the offices of the church within



REV. ROBERT HIXON BELVIN

reach of a Methodist preacher, and among other work was for a year missionary in San Antonio, and was in charge of Coronal Institution, at San Marcos, for five years.

He was a man of splendid physique, full six feet tall, and of a commanding figure. Cultured and refined, possessed of a fine mind and a genial nature, the soul of propriety and grace, he won all hearts.

He was a good preacher, a man of sound judgment, and remarkable for being a safe adviser to those who needed advice. In the school room, where much of his life was spent, presiding over an annual Conference, or acting as its Secretary, he gave great satisfaction.

The last appointment he filled as pastor was the Victoria station, in 1881. Here his health failed, and he was compelled to superannuate.

He died at San Marcos April 13th, 1888, after a lingering illness.

His wife, Caroline Wharton Mitchell, was a daughter of Asa Mitchell, one of the signers of the Texas Declaration of Independence. She survived him only one year.

CHAPTER VI.

REV. J. W. PHILLIPS.

During the conference year of 1849 the church was served by J. W. Phillips. Mr. Phillips manner was very precise, and he introduced as much form and ceremony as possible into the service. This was often

the subject of comment, frequently the remark: "He has no Methodist fervor; he is better suited for the Episcopal ministry than for the Methodist ministry."

He pursued the even tenor of his way, served the church faithfully, and made many friends. In spite of his lack of fervor he held a protracted meeting which proved to be something of a revival, and many were added to the church.

At the conference held in Richmond, December 16, 1850, he reported one hundred and eight white and ninety-six colored members. For some cause the membership had materially decreased from the number reported by Mr. Fisher at La Grange, December, 1847, the number then was one hundred and fifty white and eighty-two colored members.

After leaving Houston Mr. Phillips served a number of churches, Bryan, Columbus and Seguin, and was Presiding Elder on several districts. He finally was sent to Austin, where he married. His wife was an Episcopalian. When his term expired he decided not to leave Austin, and therefore withdrew from the Conference, and soon afterward was ordained in the Episcopal Church.

SIMON B. CAMERON.

Mr. Phillips was succeeded by Simon B. Cameron, who joined the Texas Conference in 1850, and his first charge was Houston. Mr. Cameron served the church very acceptably, was considered a fine preacher and a good pastor; the latter qualification was much prized at that era in church history.

He was a handsome man, "the handsomest man I ever saw," was the universal comment, of pleasing address, and very popular with the young people. The young men found him a genial companion and friend.

There are no statistics to show whether the membership increased or decreased during his pastorate.

At the close of 1851 he was sent to Austin, where he remained one year, and took a supernumerary relation and returned to Houston, and for a few months edited the Texas Wesleyan Banner. When he returned to Houston he bought the house where Mrs. Flake now lives, on corner of San Jacinto street and Texas avenue.

The yellow fever was epidemic in Houston during the summer and fall of 1853, and Mr. Cameron was one of its victims. He was buried in the old city cemetery.

J. M. FOLLANSBEE.

The next pastor of the church in Houston was J. M. Follansbee. He was a native of Washington, D. C., a Methodist, and a graduate of Dickinson College, Pa. For some reason he left home, drifted down to the outskirts of civilization and practiced medicine. Mr. Thrall surmises that he sought this frontier life to free his mind of the impression that he ought to preach. If so, he did not succeed; the impression ripened into a profound conviction, and in the summer of 1848 he was licensed to preach, and immediately started around on the San Antonio District, with Rev. Mordecai Yell.

He received his appointment to the church in Houston in December, 1851, and served one year. The in-

ference from the testimony of some who were Sunday School pupils at that time, but old enough to form an opinion, is, that his administration was commonplace, exciting neither dislike nor enthusiasm.

He remained in Texas, and presumably in the Texas Conference, until 1865, when he moved to Baltimore, and probably was transferred to Baltimore Conference.

F. S. PETWAY.

At the Conference held in Bastrop December, 1852, Rev. F. S. Petway was received into the Conference, a transfer from the Tennessee Conference, and assigned to Houston. Mr. Petway transferred with the hope the change of climate would benefit the health of his invalid wife. They boarded with Dr. Evans, who lived at that time in "the grove," which was between Milam street and the bayou, every vestige of which has disappeared long ago. Mr. Petway was what would now be called a man of great magnetism; he drew the people to him from his first appearance in the pulpit. All departments of the church moved forward with bounds and leaps. The Sunday School was wonderfully improved, the attendance and interest unprecedented; all services were well attended. In the spring of 1853 he had a gracious revival, and scores were converted; on Easter Sunday over fifty young people joined the Methodist Church, among them Miss Susan Rozell, now the widow of Charles Hurley, and still residing in Houston.

The yellow fever was epidemic in Houston during

the summer and fall of 1853, and a number of Methodists died of this plague.

At the close of the year Mrs. Petway's health was rather worse than better, and she wished to return to her own people, therefore Mr. Petway transferred to the Tennessee Conference after only one year in Texas, leaving many warm friends and pleasant memories behind him.

REV. J. E. FERGUSON.

Mr. Ferguson was born in Lawrence County, Alabama, February 11th, 1824. He moved to Arkansas in 1835, and joined the Arkansas Conference in 1844. He was transferred to the Texas Conference in 1848. He served the stations of Austin, Victoria, Bastrop, Richmond and several others, and was pastor of Shearn Church during 1854 and again in 1857 and 1858. He located in 1866, and in 1867 he moved to Bell County, where he died in 1876, at the age of fifty-two, having been an itinerant thirty years. While in Houston in 1854, he boarded with Mr. Alexander McGowen, and there met Miss Fannie P. Fitzpatrick, niece of Mr. McGowen, and they were married in Victoria in 1855.

Five children, four sons and one daughter were born to Mr. and Mrs. Ferguson; the eldest boy, Alvah F. Ferguson, was born in the old brick parsonage. The widow and all the children still survive; Mr. J. E. Ferguson is president of Temple State Bank.

Mr. Ferguson was a man of much force of character, and decidedly original in his manner of administering the affairs of a station.



REV. J. E. FERGUSON

L. B. WHIPPLE.

Mr. L. B. Whipple was pastor of the Methodist Church for the conference year of 1854-55. While there are still many people in Houston who can remember the term of his pastorate, but very few remember anything about it; those who do represent him as a fair preacher, but the one feature of his pastorate was the interest he took in the negro congregation. However, he was somewhat of a revivalist.

Mr. Whipple joined the Texas Conference in 1850, and located in 1871. After his location he lived in or near Austin.

CALVIN H. BROOKS.

Mr. Whipple was succeeded by Rev. C. H. Brooks, and Rev. Homer S. Thrall was P. E. The stewards were Charles Shearn, Jas. F. Dumble, Alex. McGowen, Vanbibber, and Dr. Bryan. Jas. F. Dumble was Superintendent of the Sunday School and Charles Shearn was class leader. The singing was congregational, not even a melodeon had been introduced at that time, and Mr. Brooks says it was good.

The system of renting pews had been adopted during Mr. Summers' pastorate, at his suggestion, and was still the plan for raising church revenue. These pews were of the old English style, with doors fastened by locks; all expenses were paid by the rent.

When Mr. Brooks took charge of the church he found the roll of members had either been lost or destroyed; he made a new one, reorganized the church, and found



REV. CALVIN H. BROOKS

he had seventy less members than had been reported at the last conference.

In the early spring he held a protracted meeting for four weeks, and the church was crowded day and night with eager workers and penitents. More than 100 professed conversion.

One incident will serve to show the interest taken in the day services of this meeting. One day there was quite a commotion in the back part of the church, but the altar and aisles were so crowded that the pastor could not reach the place. After the congregation was dismissed he found a German who had been so powerfully convicted that he could neither walk nor stand for some time.

All services were well attended, the Sunday School was in the first rank of Sunday Schools of that day, the class meetings and love-feasts were times of refreshing from the Lord.

All claims were paid in full for 1856.

BIOGRAPHICAL SKETCH OF C. H. BROOKS.

This sketch is given as Mr. Brooks wrote it:

Calvin H. Brooks was, on his mother's side, a descendant of a French Huguenot family, the Valliants, on his father's side, English Cavaliers, and was born in Huntsville, Ala., February 20th, 1827. He was educated at Denmark, Tenn., joined the M. E. Church in 1841, and was licensed to exhort by Dr. John Baskerville in 1850, and was licensed to preach the gospel by Rev. W. D. Harris, D. D., on July 5th, 1851.

He was admitted on trial in the Memphis Conference at Paducah, Ky., in November, 1851. After serving three years in that Conference he was transferred to the Texas Conference in 1854, and was stationed at Houston in 1856.

After serving stations, circuits and missions, and as Chaplain in the Confederate Army, he was located at his own request in 1868.

In 1875 he was nominated by unanimous vote of the County Commission of the Democratic party of Grimes County for representative in the Texas Legislature, was elected by the people, and served one term in the House of Representatives.

Was readmitted into the Texas Conference in 1877, and after serving stations and districts took a supernumerary relation at the session of the Conference in 1903, and has since resided in Elgin, Texas.

W. R. FAYLE.

Twenty years had passed since Methodism had gained a place in Houston. Many changes had taken place; the Methodist Church which had first been established in Houston had become the Methodist Episcopal Church, South, by reason of the division in 1844. The population of the State had greatly increased; Houston was many times larger than when Dr. Summers built the first church in Houston.

During the greater part of this time wars and rumors of wars and Indian and other raids had kept the State in a state of constant excitement; now, however, the whole country was in a great commotion; history was being made rapidly; the events which culminated in the war between the States demanded prompt attention, and kept the excitement at fever heat.



REV. W. R. FAYLE

Such was the state of affairs when Conference met in Austin November 24, 1858. Rev. J. E. Ferguson had closed a two years' pastorate in Houston, and now Rev. W. R. Fayle was appointed to succeed him. Notwithstanding he was college-bred and possessed a large fund of knowledge, his pronounced sympathy with the Republican party, the war party, made him out of harmony with his congregation, and being a man of firm convictions he would not suppress his views. In those troublous times many of the pews remained unrented, and of course the salary was small. To supplement it Mr. Fayle opened a school. For a time he lived in the parsonage and taught in a small house, which stood about where the office of the Electric Railway now is. Then he moved to a house between Capitol and Rusk, on Travis, and lived and taught in the same house.

The outlook was very gloomy, but the "Old Guard," Charles Shearn, Alexander McGowen, Darius Gregg, G. S. Hardcastle and J. F. Dumble, held the fort, and together with other faithful members kept the work going on.

What relation he sustained to Conference at the conclusion of his pastorate it is impossible to say. He continued to live in Houston for a number of years, teaching and holding different clerical positions. He afterwards went to live with his family at Cedar Bayou, and moved to Texas City a few years before his death.

William R. Fayle was born in Manchester, England, May 6, 1818. He died in Texas City, Texas, in the year 1905.

WILLIAM MCKENDREE LAMBDEN.

A year characterized by seasons of excitement and despondency for the church in Houston had just closed, and the war clouds were gathering fast when Conference met November 24th, 1859, in La Grange, Bishop Pierce presiding.

Houston was considered by Bishop Pierce the most important station in the Texas Conference, therefore it was not surprising that Rev. W. McK. Lambden was appointed to this station.

Mr. Lambden was the son of a distinguished minister of the Pittsburg Conference, who was transferred to the Texas Conference in 1857. He was a man of unusual attainments, ranked far above the average as a preacher, and his pulpit manner was well-nigh faultless. He was a handsome man, possessed of a fine physique and commanding presence. The faithful few who ventured out to hear him were charmed, and soon the church was filled as in former days. The Sunday School wonderfully revived, and all week-day services were well attended.

When the new pastor and family arrived Mr. and Mrs. J. F. Dumble invited them to their home until suitable arrangements for their sojourn could be made. The parsonage was small and much out of repair, therefore it was decided not to make that the home of the pastor. After much discussion arrangement was made with Mr. Hardcastle to board the minister's family, and in the old Hardcastle hospitable home, out on San Felipe street, they found a comfortable and pleasant home while in Houston.

Mrs. Lambden was a cultured woman, truly a suitable companion for her husband, and was greatly beloved by the ladies of the Houston church.

Much to the regret of the congregation, Mr. Lambden remained only one year, but that year was a year of progress and upbuilding for the church.

Many preachers joined the army, some as soldiers, but the majority as chaplains. This depleted the ranks, and it was hard to fill the appointments.

When Conference met in Chappell Hill November 14th, 1860, Bishop Andrew found serious difficulty in filling the appointments. Fort Worth District was deemed of more importance than Houston station, and therefore Mr. Lambden was sent to that work; he remained on it four years.

In 1866 he was a delegate to the General Conference, the General Conference that reorganized the work of the Methodist Church in the South.

In 1867, when yellow fever devastated a large portion of the State, Mr. Lambden was one of its victims.

The theme of his last sermon was, "Faith in Christ the condition of salvation."

Thus passed to his reward one of the best beloved and most efficient pastors the Houston church ever had.

W. N. SEAT.

Conference met in Huntsville November 6, 1861, Bishop Early presiding. Mr. W. N. Seat was sent to Houston station.

As he had been Presiding Elder of the Galveston Dis-

trict in 1858, he was no stranger to the people of his new charge. For a little while they boarded with Mr. J. F. Dumble until other arrangements could be made. Then they boarded with Mr. Darius Gregg, in the Fifth ward. This was so far from the church that it proved very inconvenient, and then a house on Bell street was rented, and they lived there the balance of the year.

The following sketch is compiled from data kindly furnished by Mrs. J. G. Tanner, the daughter of Mr. Seat, and, so far as can be ascertained, his only living relative.

There is some doubt whether Mr. Seat was a native of Mississippi or of Tennessee, as he was born in the "neighborhood" of Memphis, Tenn. However, the date is given, December 15th, 1825. His mother's maiden name was Frances Knight Baskerville; she was a cousin of Thomas Jefferson, and must have been a very remarkable woman, as it is said, "not one of her family, or her servants, or neighbors, ever saw her angry." Mr. Seat inherited her sweetness of disposition and dignity of character.

Mr. Seat was licensed to preach when he was eighteen years of age, and so youthful did he appear that he was known as "the boy preacher." When he joined Conference is not stated, but his first charge was Aberdeen Circuit, Mississippi Conference. According to the custom of those days, two preachers were appointed to this circuit: Mr. Seat, the senior, and Mr. Lively, the junior. Mr. Lively joined the Texas Conference in 1865.

While stationed at Jackson, Mississippi, 1853, Mr. Seat's health failed, and in 1854 he joined the Texas



REV. W. N. SEAT

Conference and was stationed at San Antonio. His fame as "the silver-tongued orator" spread over Texas, and petitions for his services from city churches were frequently sent to the Texas Conference. A few of his appointments were: San Antonio, Austin, Houston, Huntsville, Galveston, Chappell Hill. While pastor at Chappell Hill he was selected by the Board of Managers of Soule University for financial agent of the University; this action of the Board was approved by the Annual Conference, and in 1867 he began his tour; he visited the cities of the Northern and Eastern States, and received some valuable contributions; Harvard University donated some valuable books; Mr. Morse, inventor of the telegraph, donated a telegraphic outfit, and so on.

Prior to his departure, Governor Throckmorton gave him a letter of introduction to President Andrew Johnson; the President received Mr. Seat cordially, and he and his cabinet gave Mr. Seat letters—autographic letters—to the different United States Ministers in Europe. These credentials enabled him to present his cause to the kings and queens and nobility of Europe. The Dowager Queen of Holland gave him two magnificent volumes of Dutch paintings; the Royal Societies made valuable donations. Altogether he obtained a large and valuable outfit, apparatus for chemical, physical and astronomical laboratories, many valuable books, charts, etc., a fairly good equipment for a University—at least a good foundation. These things were sent to Galveston, but so little interest existed—the attention was centered on demolishing the Soule University and building a university in Georgetown—that

the boxes were never removed from the wharves in Galveston, and the whole outfit decayed and was thrown on the trash pile.

People of the present day find it hard to realize that any man or set of men who claimed to have an interest in education could have allowed such wholesale, ruthless destruction of valuable aids to the very cause they are claiming to advance.

During this tour, which lasted four and a half years, Mr. Seat had pleasant interviews with Gladstone, Carlisle, Spurgeon, Hans Christian Anderson, and others who were prominent in that day. Those mentioned gave him their photographs and autographs, which Mrs. Tanner still possesses.

After Mr. Seat's return to the United States, he lived for a time in New York City, where his brother, Dr. M. N. Seat, resided.

Mr. Seat was not content to remain out of the itinerancy, and he joined the Baltimore Conference, and served charges in Maryland, Virginia and West Virginia.

That Mr. Seat's ability as a speaker and his personal worth were recognized by those capable of judging, the following comments will serve to show: When Mr. Seat went to Maryland, Dr. Duncan—afterwards Bishop Duncan—was pastor of the largest Southern Methodist Church in Baltimore. During the summer there was a camp meeting near Baltimore, and Mr. Seat attended it; he was a perfect stranger, but was asked to preach; he complied, and at the conclusion of his sermon Dr. Duncan remarked: "That man can preach.

Why, he's an orator; he ought to have my place in Baltimore."

When in Lexington, Va., a town in which Methodists are not numerous or prominent, but Episcopalians and Presbyterians are, Mr. Seat made a favorable impression on the members of these churches.

G. W. Custis Lee said of him: "He is a good preacher; I admire him very much; he is one of the most courteous gentlemen I have ever met." This comment was told to Mrs. Tanner by Mrs. Lee, wife of Judge Lee, of the Supreme Court of New Orleans.

After fifteen years of absence from Texas, in 1882 Mr. Seat left Lexington to return to Texas. He joined the West Texas Conference, and was stationed at Goliad. He was so much pleased with the town that he sold 5,000 or 6,000 acres of prairie land and invested the money in town property in Goliad; a panic came about that time, and worry and anxiety over business matters proved too severe a strain for one whose health was already impaired. He died January 28th, 1885.

Mr. Seat was tall, and had a dignified, commanding appearance, but was so kind and amiable that he was much beloved by his acquaintances, and very popular with his congregations, especially with the young people and children.

CHAPTER VII.

REV. T. T. SMOTHERS.

Rev. T. T. Smothers followed Mr. Seat, and the church settled down to routine work. The subject-matter of Mr. Smothers' sermons was fairly good, but

his delivery was very poor, not to say disagreeable. The year passed without any event of particular importance.

Mr. Smothers remained in the Texas Conference until 1866, when he located and became a cotton buyer, and made his home in Bryan; he very materially aided in the building of the first church in Bryan. After a few years he went to Kentucky, and out of the annals of the Texas Conference.

The only record of Mr. Smothers' pastorate is a record of a Quarterly Conference of which he seems to have been presiding officer and also secretary:

"The Second Quarterly Conference of the M. E. Church, South, for Houston Station, Galveston District, Texas Conference, for the year of our Lord 1862, was held April 15. Members present: T. T. Smothers, P. C.; R. G. Raleigh, L. P.; A. McGowen, D. Gregg, G. S. Hardcastle, stewards; Charles Shearn, class leader.

"Question 1st. Are there any complaints or appeals? Answer. None.

"Question 2d. Are there any licenses to grant? Answer. None.

"Question 3rd. What is the condition of the Sunday School report? No report.

"Question 4. What is the quarterly report? Answer. Received on probation, 1; infants baptized, 1.

"Question 5th. Is there any other business? Answer. The Board of Stewards not being full, Mr. R. G. Raleigh was put in nomination to fill the vacancy.

"Question 6th. What is the financial report? Answer. Report of the treasurer. Signed, T. T. Smothers, Secretary and Chairman."

This report is written on a sheet of note paper 8x5, folded, and indorsed on the back, "Minutes of the Second Quarterly Conference."

MR. J. E. CARNES.

When the time for the annual Conference arrived in 1862, the "War between the States" was raging, and no Bishop came to hold Conference. However, Conference convened at San Marcos November 4, 1862, and Rev. A. Davidson was elected chairman of the Conference.

According to appointment, Mr. H. V. Philpott should have served the Houston church during the year 1863, but for some unexplained reason he did not, and the Presiding Elder, Rev. R. W. Kennon, supplied the pulpit with the services of Mr. J. E. Carnes, who was then the Editor of the Texas Christian Advocate, which had been moved from Galveston to Houston because the enemy were threatening Galveston.

Mr. Carnes preached very acceptably—indeed, his sermons were fine specimens of pulpit oratory—but it can scarcely be said he was a pastor to the church; his duties as editor prevented the discharge of all pastoral duty except visiting the sick when requested to do so, and attendance at funerals.

In physical appearance Mr. Carnes was not prepossessing; he was considerably under the average height, and had a slight curvature of the spine, but his head was large, massive, reminding the beholder of Daniel Webster's head; but when he began to ~~read~~ or preach, appearance was forgotten, he so charmed his hearers with his eloquence and his logical arguments.



REV. J. E. CARNES

Mr. Carnes continued in Houston 1864-65, and when the Conference, which met in Chappell Hill, November, 1865, determined to remove the paper to Galveston and elected Rev. H. V. Philpott Editor, Mr. Carnes moved to Galveston and took work on the Galveston News, and continued with that paper until his death.

However, he continued to preach; he made an arrangement with the pastor and stewards of Ryland Chapel to preach in that church every Sunday night. He preached there until the close of 1866; his eloquence charmed his hearers as it had in Houston, and crowds flocked to hear him.

About this time he decided to leave the Methodist Church and unite with the Swedenborgens, and went to New Orleans and was received into their communion.

Mr. Carnes came from Louisville, Kentucky, to edit the Advocate, and joined the Texas Conference in 1858; he located in 1865.

His widow, a son and a daughter, Mrs. Ruby, now live in Houston, where they have a large circle of friends. Mrs. Carnes was much beloved by the ladies of Shearn Church, and those still remaining frequently indulge with her in fond reminiscences of the olden days.

WILLIAM REES.

Nearly a decade had passed since the church had made a forward movement; the general opinion was, it was doing well to hold its own.

Though the "War between the States" was now

closed, still the community was under the "carpetbag" rule, and the disturbances of the Reconstruction period were not conducive to the prosperity of church enterprises, or any other forward movement. Just at this time, when all business was in a disorganized state, when people scarcely knew whether they could call their souls their own with safety, Mr. Rees came to Houston, as pastor of the Methodist Church.

Mr. Rees found the church register in a chaotic state; the names of some members known and recognized as such had not been enrolled; many others whose names were still on the register had left the city or died, and it is not known whether the membership had increased or decreased since the close of 1860, when Mr. Lambden reported one hundred and seventeen white and one hundred and eleven colored members. The events of importance in 1866, were the removal of the negro church, the collapse of the brick church, the building of a new church, and a revival, and the organization of church conferences.

The first conference was thus recorded by the pastor:

"The first monthly meeting of Houston station was held at the court house Sunday, November 4th, 1866, Rev. W. Rees, the pastor, presiding. Services opened by reading the Scriptures and singing and prayer, conducted by Brother A. Hinkle. Brother Rees explained the objects of the monthly church meetings as appointed by the General Conference.

"On motion Brother W. A. Leonard was elected Secretary."

Mr. McLeod, who had been P. E. of Galveston Dis-

trict, and was now superannuated and living in Houston, was much interested in these meetings, and urged those present to give greater attention to the Sunday School. Mr. Waters, who was Assistant Superintendent, also presented the needs of the school, and suggested that tickets be distributed among the children for the purpose of collecting money for additions to the library. His suggestion was accepted, and the fourth meeting he reported \$227.40 in specie and \$20.00 in currency. A good collection for a school of one hundred and thirty pupils and eighteen or twenty teachers. At the May meeting Mr. Waters reported that books, Bibles and Testaments had been added to the library, and that the teachers had proposed to canvass the city to bring in more pupils.

"Sixth monthly meeting, April 7th, 1867, 3 p. m., held at the church, which by the blessing of God was occupied last Sabbath."

Mrs. Margaret Anderson was present at this meeting, and said: "I am now eighty-one years old, and have been a member of the church seventy-two years. God has sustained me all along my life, and I'll trust Him to the end."

The meeting in May was the last reported; the June meeting was postponed on account of bad weather and muddy streets.

The new church, which was occupied for the first time March 31st, 1867, was rather unique in plan; the communion rail was in the rear of the pulpit, with a choir loft above it; a gallery ran around three sides of the church. Mr. Thrall says, in his History of Meth-



OLD WOODEN CHURCH

odism in Texas: "It was a large and commodious building."

In July, 1867, the yellow fever appeared in Indianola, and soon spread to all the towns of South Texas, as high as La Grange, Chappell Hill and Brenham, and other places previously considered exempt from such visitation. As soon as it appeared in Houston Mrs. Rees urged her husband to leave the place, but he refused to go, considering it his duty to remain, as his people would need pastoral care more during a time of calamity than in time of prosperity.

Mr. Rees had instituted a Friday afternoon prayer meeting for the young people, especially for the older members of the Sunday School. Mrs. Rees attended one of these meetings, and was attacked with the fever on Sunday following, and died the following Friday, one of the first victims of the fever.

Mrs. Cross, who was a resident of Houston at that time, describes the deathbed scene as one of rare Christian triumph. With rapt vision the dying lady seemed to gaze into heaven, and with wonderful pathos and eloquence exhorted all around her to meet her in heaven. In common conversation Mrs. Rees was not remarkably fluent, but in times of religious excitement she would pray and exhort with a fervor and unction that overpowered all hearts.

During this visitation the church lost some valuable members and a number of Sunday School scholars. Names of teachers: Rev. William Rees, pastor; Rev. James McLeod, Dr. J. L. Bryan, Hon. I. C. Spence, Andrew Crawford, Mrs. Melissa Rees, Mrs. Louisa Bering, Miss Candac Adams, Mrs. Anderson, Mrs. Simms.

Names of scholars: Miss Mary Morris, Miss Mary Ann Cross, Miss Texas DeChaumes, Miss Dora DeChaumes, Miss Belle Dawson, Master Ralph Culbertson, Master John L. Diamond, Master Francis Carter.

Mr. Rees was a man of fine mind and much culture, and ranked considerably above the average as a preacher. When he fell a victim to his conviction of duty, his death was deeply mourned in Houston, and his memory is cherished by those who survive today.

Dr. Bryan was a prominent member of the church, a class leader, and often lead prayer meeting; he also was a Sunday School teacher of good attainments.

A. Crawford was a charter member of the church; he married Miss Sarah McElroy, in 1844; she married a second time, and now is Mrs. John W. Bell; she and her husband are constant attendants on the church services at this time.

During Mr. Rees' pastorate, the church advanced along all lines, the Sunday School was much revived, the attendance and interest much increased, all services were well attended, and many were converted and added to the church membership.

Mr. Rees followed his wife to the grave just one week from her death. These were the first funerals from the new church. Mrs. Rees was the daughter of John Rabb, and was making her family a visit when the fever appeared in Houston. She immediately returned home.

When Mr. Rees decided to remain, she predicted they would be victims to a mistaken sense of duty, and victims they certainly were.

The new church was begun in 1866, Mr. Sharp the builder. This was the church on which Mr. Shearn paid the \$2,000.00 so that the church might be freed from debt before his death. To this church Mr. McGowen contributed as liberally as Mr. Shearn. They contributed equally at first, and when money or work was needed Mr. McGowen supplied the need.

REV. B. T. KAVANAUGH.

When Dr. Kavanaugh came to Houston as pastor of Shearn, the congregation were worshiping in the new church—the framed church that had replaced the first church—but it was largely in debt.

The membership had been largely decreased by the fever of the previous year, which had caused the death of some of the most valuable and influential members. He began his pastorate in a time of great financial, political and other kinds of depression.

Notwithstanding, the debt was paid, and the church did not relax its efforts to fulfill the true mission of the church, but projected a mission in the Second ward.

At that time there was a cotton mill on Buffalo street, near the bayou, and a Sunday School was established, and a lot bought for a chapel, but before the chapel could be built, the mill was burned, and of course the work was abandoned.

Dr. Kavanaugh was very active in this work, and labored diligently to advance the interests of the church along all lines of its activity. The membership increased from 95 to 136, not a large increase for four years' work, but in view of the conditions that prevailed



REV. B. T. KAVANAUGH

throughout the South at that time and the local problems that confronted every pastor of a town church, the pastorate may be considered fairly successful and the church fairly prosperous.

Benjamin Taylor Kavanaugh was a member of that Kavanaugh family that became so prominent in the Methodism of Kentucky during the first half of the nineteenth century, and a brother of Bishop Kavanaugh. He studied medicine, and had been a successful practitioner for years before he decided to respond to the call to preach. He joined the Texas Conference in November, 1866, and his first appointment was Chappel Hill. That year, 1867, might be denominated the year of death in Texas, so fearfully did the yellow fever prevail in South Texas, as far from the coast as Chappell Hill and Huntsville; and among the victims were a son and a daughter of Dr. Kavanaugh. At the expiration of a four years' pastorate, Dr. Kavanaugh located, and resumed the practice of medicine.

During his pastorate, Dr. Kavanaugh lived in the brick parsonage, which stood on the church property, between the present church building and the Travis street corner. After his location he bought property on corner of Crawford street and Preston avenue.

He was a popular and successful physician; in the opinion of some of his parishioners, "a much better doctor than preacher."

After a time he left Houston and resided in Hockley, where his wife died. In 1881, he returned to Kentucky, and notwithstanding he was well advanced in years, and somewhat feeble, and had lost his sight, he married a second time; married a young, attractive and inter-

esting woman. Her loving ministrations and genial companionship rendered his last years tranquil and happy.

P. W. ARCHER.

Mr. Archer was transferred from the Virginia Conference to Arkansas, and from that Conference to the Texas Conference. He arrived in Houston January, 1872. He lived in a cottage on the corner of McKinney avenue and Fannin street, the present site of the Y. M. C. A. However, before this house was ready to receive his family they accepted the hospitality of Judge Winch.

Mr. Archer's pastorate continued two years, and was fairly prosperous. At his suggestion the gallery around three sides of the church was removed, and some other needed improvements made.

He remained in the Texas Conference twenty years, and took a superannuate relation at the Conference held in Calvert, 1892. For a while he lived in Calvert, but later he moved to Georgetown, to give his son, P. W. Archer, the advantages of the Southwestern University.

The Archer family had become interested in the church in Houston long before Mr. Archer became pastor of the church. When Mr. Summers was making a tour of the "States" to collect money for the church. Mrs. Archer, mother of the Houston pastor, gave Mr. Summers a twenty-dollar gold piece for his work in Houston; little did she think that one day her son would be the beloved pastor of the church she thus helped to establish.



REV. P. W. ARCHER

REV. NEHEMIAH ADAIR CRAVENS.

The next pastor was Rev. N. A. Cravens. Mr. Cravens was an old-fashioned Methodist preacher, who believed in pastoral visiting, praying with the families, and instructing the children—catechising them, he called it—and he was indefatigable in the practice of his creed. Mr. Cravens was a good singer, and not at all dependent on chance for a leader of music in his congregations.

As a matter of course, he had a revival in the spring of 1874, and many young people joined the church. He also had a grand Easter celebration. Though he labored so faithfully for the welfare of the children, his efforts were not always judicious or well timed, as the following incident will show.

One family had several girls, whose ages ranged from ten to fourteen. All could play Sunday School and revival hymns. Whenever Mr. Cravens called he asked for music. After a time the girls grew tired of this sort of entertainment, though he did not. One afternoon they saw him approaching the house, and knew the inevitable demand, so they gathered their work and playthings and took the nurse and baby, and secreted themselves under a large Pettisporum shrub that occupied one corner of the yard. The branches drooped so much and spread out so far they were completely hidden from view.

As they had expected, Mr. Cravens called and asked for the girls and for music. The mother did not know what they had done, and went out to find them, but they could not be found. She was then much disturbed, as she never allowed the nurse to leave the premises.



REV. N. A. CRAVENS

After the visitor left she went again to find the children, when she met them at the back door laughing at the trick they had played.

Nehemiah Adair Cravens, son of Jessie J. Cravens and Ann McClure, was born January 28th, 1807, near Hartford, Kentucky.

At the age of eighteen he joined the Methodist itinerancy, at the session of its conference in Russelville, Ky., October, 1825, Bishop Robert Roberts presiding. He was in a class side by side with such men as Ben Tevis, and the heroic Talbot. His first circuit was Breckenridge Circuit, where he succeeded H. H. Kavanaugh; he was ordained deacon in 1826. He was married to Miss Martha R. McCoy, in the State of Ohio, 24th July, 1827. From this happy union issued four children. At the close of the Conference year of 1831, he located, and settled at Princeton, Ky., where he engaged in various secular pursuits. In November, 1841, he passed through the severe ordeal of the death of his wife, and soon thereafter moved to Marion, Ala., where he studied medicine and practiced the profession four years in Green County.

At the session of the Alabama Conference in Tuscaloosa, in the year 1847, he was readmitted to the travelling connection, and was stationed at Wetumka. In 1850 he transferred to the Texas Conference and was sent as missionary to Brownsville, where he held aloft the banners of our advancing Zion in this important and difficult post, with heroic devotion.

In 1852 he was married in New Orleans to Elizabeth C. Goodwin, who for thirty-nine arduous years shared his triumphs and trials.

During the years of 1852-'53, he was stationed at Galveston, which stood where Harmony Hall now stands. He was the only Protestant minister that remained in the city during the desolating scourge of 1853. At the close of the year he transferred to the Louisiana Conference. While in charge of the station of Baton Rouge, in the dark days of 1862, he was taken prisoner by General Butler for praying for the success of the Southern cause, and was carried to New Orleans, but was released after a brief incarceration of two weeks. In 1870, he was a member of the General Conference which met in Memphis, Tenn., and assisted in the consecration of Dr. John C. Keener, who was elected Bishop at that Conference. During the year of 1873 he came to Galveston by special request to preach the dedication sermon of St. James Church, in the east end of the city. At the close of that year he was transferred back to the Texas Conference and stationed in Houston for the year 1874. In 1875 he served the Bryan Station, and in 1876-'77 he was Presiding Elder of the Galveston District; this was his last active service. In December, 1877, he accepted the superannuated relation, at the age of seventy. He then settled in Galveston and lived there nearly nine years in peaceful retirement and conscious joy of the affection of his brethren and the favor of God. In 1886, he moved to Waco, to the home of his son, and in March, 1890, he was brought to Willis, to the home of his son, Judge N. A. Cravens, Jr., where he died four days after his arrival, on the 8th of March, 1890, and passed from the field of service and suffering into the presence of the King, to receive his welcome crown.

CHAPTER VIII.

REV. S. C. LITTLEPAGE.

The Texas Conference met November, 1874, in Houston, Bishop Keener presiding. Rev. S. C. Littlepage was sent to Houston Station. The membership had now increased to 450; the Sunday School was fairly well organized, and was doing good work under the management of the Superintendent, Mr. Munger. The choir furnished good music; the organist was Mrs. Reynolds, a music teacher in Mrs. Walker's school, which was located on the west side of Main street, between Capitol and Rusk; her salary was \$40 a month.

The outlook for the coming year was fairly propitious, when Mr. Littlepage and family arrived in Houston, December, 1874, just before the Christmas holidays. The people received him cordially, and gave him a large donation party. The parsonage was far too small for his large family, and he rented a house on corner of Walker and Louisiana from Mrs. Wynns.

Mr. Littlepage has written some "Reminiscences," published in the Texas Christian Advocate, of his pastorate in Houston. He says: "Nothing very important occurred during my pastorate in Houston; however, there were two conversions remarkable." The one first mentioned was Mr. Dunn, a brother of Mr. D. W. C. Dunn, who is still a member of Shearn Church. Mr. Dunn was slowly dying of consumption, and he was not a Christian; this greatly troubled his brother. Although Mr. Dunn attended the church services when-

ever his health would permit. Mr. Littlepage was not aware of his condition, or of his relationship to one of his prominent members, until almost the close of his pastorate. Mr. Littlepage gives an account of his interview with Mr. Dunn, which seemed to be highly satisfactory to Mr. Littlepage.

The account of the visit of Bishop Pierce to Houston as given by Mr. Littlepage in the Texas Christian Advocate of September 6th, 1906, is quite interesting and important because of the consequences that followed:

"Bishop Pierce had been appointed to hold the Texas Conferences of 1875, and Mr. Littlepage arranged for the Bishop to spend the Sabbath in Houston when on his way to hold the Conference at Bonham. The Bishop was to preach at 11 o'clock in my church. His fame had preceded him, and the congregations and choirs of all the churches in the city were in evidence that morning, drawn by the celebrity of the preacher. We had a splendid choir, and the organ loft was crowded and prepared to render the best music in the finest style. I was seated in the pulpit with the Bishop, when the first notes of the organ began and the various sections of the choir prepared to sound. The Bishop took in the situation at a glance, and with an inimical expression of contempt, with emphasis remarked: 'Brother Littlepage, God Almighty can't bless such a thing as that.' Of course, I did not take issue with the Bishop, thinking that he knew what would please the Lord better than I did. The Bishop, contrary to the general expectation, gave us a little squib of a sermon and proceeded to take up my missionary collection. The congregation, as though actuated by a common impulse, didn't respond as the Bishop thought they ought, and he gave them a little piece of his mind on the subject, as only he was capable of doing.



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"Next day I met Brother Dunn on the street. He was an iron merchant, and had a good deal of iron in his composition. 'See here, Brother Littlepage, I have a crow to pick with you this morning.'

"'Well,' said I, 'pitch in; I have as many feathers to lose this morning as I am likely to have.'

"'What in the world did you have the Bishop to take that collection for yesterday?'

"'Just because I had not taken my missionary collection, and I knew the Bishop was a good hand.'

"'Well, it seems you preachers always take advantage of such occasions to get a contribution from visitors to our church. I would rather have paid \$50.00 out of my own pocket than for you to have taken that collection yesterday.'

"'See here, Dunn, I haven't a particle of sympathy with that sentiment. If a man hasn't manhood enough to keep his money in his pocket, I don't care how much he is bored.'

Brother Dunn was not the only one chagrined by the proceeding. The whole membership was mortified beyond expression, as they had been many a time and oft, for it seems that the preachers of that day were much given to such proceedings.

However, such a proceeding has rarely, if ever, occurred since that time in Shearn Church. Soon after this the Stewards, as a body, protested against public collections; they had often protested individually, without result, now in their united official capacity; and not long after this they passed a resolution that only one public collection should be taken during any Conference year, and that has been the law in Shearn Church until today. The pastors have always respected it.

There are no records of this pastorate extant; the

few who remember that period at all can not recall anything of the happenings of that year. When Mr. Littlepage was requested to give some incidents or reminiscences of that year, he replied: "Nothing of importance occurred during my pastorate."

Mr. Littlepage was ordained deacon by Bishop Pierce, in Missouri, in 1856, and was transferred to the Texas Conference in 1858, and stationed at Waco. He served Shearn Church during the year 1875 and was next stationed at Bryan; he was then Presiding Elder on the Huntsville District. He continued in the itinerancy a number of years, but for several years has been superannuated, and is living in Waco. He is writing "reminiscences" of his ministry for the Texas Christian Advocate. Doubtless everything of interest connected with his ministry will be included in these sketches.

CHAPTER IX.

REV. R. T. NABORS.

When Texas emerged from military rule and carpetbag misrule, Houston being favorably situated for commerce, having both railroad and water facilities, rapidly developed and grew steadily in population, and a bright future was opening to the citizens of Houston when the 35th session of the Texas Conference met in Houston, in December, 1875. Bishop Pierce was not a stranger in Houston, and fully realized, as did every thoughtful Christian, the great need of high religious culture and spiritual development in the church in such a city as Houston, and the Bishop recognized the need

of a strong man as pastor of Shearn Church, and also the fitness of Mr. Nabors for the place. Doubtless it seemed a hardship to many of the older preachers to have a young man sent to such an appointment as Shearn; perhaps, some of them recognized that the first claim upon the appointing power was the care of the work, the advancement of the cause.

Mr. Nabors had been pastor of St. James, Galveston, for something over two years, and was not an entire stranger to the Shearn congregation. They received him cordially, were eager to hear him, and a full house greeted him the first Sunday he entered the pulpit.

The congregations were large and attentive during the whole of his pastorate—four years—not because he preached fine sermons, for he preached the gospel, and preached it in its pungency and power, but with a richness of expression and a grace in delivery that made his utterances attractive to both young and old. He was popular with the young, because they found him a genial companion; with the aged, because he gave them the deference due to age and experience; with all classes, because they recognized him as a man, not simply a perfunctory preacher.

Mr. Nabors was introduced to the Sunday School by Mr. W. F. Krahl; he completely captivated the school that first Sunday. He requested the pupils to speak to him whenever they met him, said it would take him some time to learn the names of each, and become acquainted with each one, but they could easily recognize him, and he would like to have everyone call him Brother Nabors. "Now boys," said he, "you can easily recognize me by my big nose, and



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I want every one of you to consider me your friend; I'm a stranger here, but I always feel at home among friends when I'm with the boys. Now, boys, don't forget to speak to me wherever you meet me."

The Sunday School then had an enrollment of about 125 pupils and 18 officers and teachers; the interest in the work and the number began to increase and continued until the enrollment passed the two hundred mark. Mrs. Sam Small had charge of the "Infant Department."

Mr. Nabors did not follow the established routine; he introduced several innovations. One that attracted much attention and some criticism, was the practice of reading the Psalms responsively by minister and people. The majority of the congregation highly approved of this addition to the order of service, and it was most helpful to the spiritual life of the church.

In the spring of 1876, Mr. Nabors organized the "Ladies' Aid Society." The first meeting was held at the residence of Mrs. S. M. McAshan, on Main street. Mrs. Sam Small was elected president. The following were some of the charter members: Mrs. J. M. Cotton, Mrs. J. F. Dumble, Mrs. George Dumble, Mrs. S. M. McAshan, Mrs. Mendenhall, Mrs. Butt, Mrs. Sam Small, Mrs. Winch, Mrs. T. De Witt Dunn, Mrs. Middleton, Mrs. Littig. This organization decided to make the monthly dues twenty-five cents per member, to be applied to relief of the poor.

As there were many ladies in the church who did not join this organization, Mr. Nabors organized a Missionary Society, not under the Woman's Board, which had not then been organized, but to do missionary work for

the church. The money collected was applied to the regular missionary collection of the church.

The Sunday School was also engaged in missionary work. In 1877 the classes had a contest to see which could raise the largest sum for an Easter offering. Miss Blanche Small and Miss Maggie Gearing entered into this contest with ardor; they made and sold articles, and pressed every member of their families into service; but they had the banner classes. Miss Small raised a few cents more than Miss Gearing, and she won the prize offered.

All departments of church work were vigorously prosecuted during Mr. Nabors' pastorate. He found the Sunday School very lukewarm; the children and young people much averse to attending the 11 o'clock service. He left the Sunday School much increased in numbers, a band of ardent, enthusiastic students; and the young people gladly attended the Sunday services; all classes heard him gladly, and his preaching was convincing and convicting. Scarcely a service passed without additions to the church membership.

The four years of his pastorate were busy, happy, prosperous years.

When Mr. Nabors came to Houston, Mr. J. F. Dumble offered him a home in his family. Mr. Nabors remained with them until he returned to Alabama on a visit; and when he returned with his bride he took her to his friends—Mr. and Mrs. Dumble. Mrs. Dumble gave them a reception—"infair" it was called then—to which the whole church and congregation were invited. The young couple remained with Mrs. Dumble until a house was rented and prepared for them. This house

fronted Crawford street, and was in the middle of the block between Texas and Prairie avenues. They resided there until Mrs. Nabors returned home on the following spring. When she returned they boarded in the Charlotte Allen house on the corner of Main street and Rusk avenue.

The Houston press thus speaks of Mr. Nabors' return after this visit: "We mention in our last issue the return of the Rev. R. T. Nabors. On Sunday the distinguished young minister again occupied his pulpit. He was welcomed home by his entire congregation, male and female, old and young. He entered the church during the Sunday School service, and there was one continued round of handshaking for the space of thirty minutes. The expressions of pleasure at his return must have been very gratifying to Mr. Nabors."

Each year during his pastorate in Houston, Mr. Nabors held revival services, and numbers were converted. During his last year he protracted these services for six weeks, and preached day and night. When his meeting closed he was called to assist others. This arduous work proved too great a tax on his strength; he began to have hemorrhages from the throat. It was deemed best to give him lighter work and a more bracing climate. Therefore, he was transferred by Bishop McTyeire to North Alabama Conference and stationed in Tuscaloosa.

This change was a great trial to Mr. Nabors; he loved Texas, the people had won his heart. In the providence of God his lot had been cast among them, and the purpose of his soul was to live, labor, and die in their midst, and to awaken on the resurrection morn surrounded by his friends and ministerial comrades.

The basis of the following sketch of Mr. Nabors is found in "The Life of Mr. Nabors," written by his father-in-law, Rev. A. S. Andrews:

Robert Taylor Nabors was born in Shelby County, Alabama, July 13th, 1850. His father was Harrison Vaughn Nabors of South Carolina. His mother was Ruth Teague, a native Alabamian.

Mr. Nabors, Sr., died soon after the "War between the States," and left a large family of six daughters and three sons in an impoverished condition.

When Robert decided to enter the ministry, arrangements were made for him to attend the "Academy," in Summerfield. After two years his means were exhausted, and he applied to the Presiding Elder for work. He was sent as a supply to Wetumpka. His short experience there convinced him that a deeper, broader culture was needed to prepare him for his holy vocation; but the great question was, "How can I get it?"

Rev. Jefferson Hamilton, D. D., of the Alabama Conference, was much interested in the young man, and mentioned his case to Mr. J. Lee Terrell, of Marengo County. Mr. Terrell immediately proffered the necessary funds, and, by the advice of Dr. Hamilton, Mr. Nabors accepted the offer and entered the Southern University, in Greensboro, Alabama, in the fall of 1870. He took the full academic and scientific courses, and was graduated in June, 1873.

When he delivered his graduating speech, Bishop Keener, who was looking for a suitable preacher for St. James, Galveston, Texas, was present, and by the time the speech was finished, the Bishop had decided he had found the man he needed. Accordingly, Mr.

Nabors was sent to Galveston in the fall of 1873, to a most difficult work for a young man just out of college. The church was unfinished and in debt, and the congregation, mostly, to be collected.

While in Tuscaloosa, the Southern University was without a president, the trustees considered him a suitable man for the place, and urged him to accept it. He refused this and other places of honor, offering larger remuneration, and steadily adhered to his purpose to devote his life to the work of the Christian ministry. However, when he was elected chaplain of Vanderbilt University, in September, 1883, he accepted; largely influenced in this decision by the hope that the climate would effectually rid him of his throat trouble.

On the eighth day of October, 1883, he reached Nashville, in his usual health and cheerfulness. He felt the importance of his position and the weight of responsibility that rested upon him as he looked upon his double charge, composed of "some five hundred students in the halls of the university, and three hundred members of an organized church, with their family tributaries." His reception was warm and hearty, and he preached his first sermon in his usual health.

While arranging his new home he stepped on a tile, which broke and severely lacerated his leg. Blood poisoning set in and for three months he was confined to his room. When again able to work, he began with his usual energy and zest to repair any waste that had occurred during his long confinement. These labors were not destined to last long, for on the fourteenth of January, he was attacked with congestion of the throat; hemorrhages soon followed. He preached his last ser-

mon March sixteenth, from the text: "What shall it profit a man if he gain the whole world and lose his own soul?"

During the week following he wrote his last sermon, the one on "Special Providence," which was published in the Christian Advocate after his death. He died April 1st, 1884, and was buried in the Vanderbilt burying grounds—the first occupant of that "God's Acre."

As a pulpit orator, Mr. Nabors ranked high, and his lectures were no less esteemed. He never was on the lecture platform; never sought occasions for lectures and addresses—such work to some extent interfered with his chosen vocation—he was much sought for commencement addresses, and anniversary orations.

On the 24th of June, 1873, ten days before he graduated, the Masonic fraternity of Greensboro, Ala., the seat of the university, invited Mr. Nabors to address them. He complied with their request, and made the occasion memorable in the estimation of all who heard him. His theme was "The Voice of Symbolism."

During his pastorate in Galveston, he delivered a lecture in Chappell Hill, Texas, before the pupils of Dr. Pitt's school, which made a deep impression upon his hearers. The town paper refers to it as follows: "The address of Rev. R. T. Nabors followed. We anticipated an excellent effort, but the speaker surpassed the expectations of his friends. It was rich in thought, finished in style, chaste and elegant in illustration, and delivered in an admirable manner. All were delighted."

While in Houston he delivered a lecture in the interest of the music fund of Shearn Church, of which

the Houston Telegram speaks as follows: "The lecture of Mr. Nabors was well attended last night. We have heard this eloquent divine upon a number of occasions since his residence in the city, but we must confess that his effort last evening upon the 'Unity of Truth' surprised even his most sanguine friends. Such words of burning eloquence, such flights of thought, and such beauties of speech it has seldom been our good fortune to hear."

At the commencement of the Southern University, in 1880, he delivered the alumni address, of which the Greensboro Watchman speaks as follows: "The address before the society of the alumni was delivered by Rev. R. T. Nabors, of Tuscaloosa, Ala. Those who have once heard this silver-tongued orator need not be told that he delighted the audience. Discussing the claims of society upon each of its individual members, he combined argument with illustration and fact with figure in a glorious texture of beauty and eloquence."

In June of the same year he preached the commencement sermon at the Alabama Conference College, presided over by Dr. John Massey, his old preceptor. The Montgomery Advertiser says of this discourse: "The text, from Mark VII, 37, 38, furnished a theme which will be fresh as long as the human heart feels and trembles; for it tells of the immaculate love of Mary. Unique in its treatment, the sermon was adapted especially for those for whom it was designated—the pupils of the institution; and the glowing cheek and kindling eye bespoke for them the deep interest that they could not but feel while listening to the spiritual truths driven home with unerring aim by the eloquence

of the orator. It was interesting to observe the lambent light of inward satisfaction that played upon the calm, collected features of Dr. Massey during the discourse. Thirteen years ago, in a two-story building in honored old Summerfield, a faithful teacher was listening to the crude speech of a young school boy. That teacher and pupil were face to face once more, but under different circumstances, oh, so different! The one a teacher still in its noblest sense, but grown ripe in the honors and dignities of his office; the other the orator of the occasion, emerged from the chrysalis state into the splendid light of a full-fledged and glorious manhood."

In the summer of 1882, he delivered the annual address before the students of the Huntsville College for Women. Dr. A. B. Jones was then president. Of this discourse, the Huntsville paper said: "It is certainly the opinion of every one who heard it that the annual oration at the college by the Rev. R. T. Nabors on Tuesday, the man and the occasion met. His address was simply a masterpiece, full of scholarly thought, abounding in truest eloquence and delivered in an easy, graceful and attractive manner."

These comments, taken as they are from widely separated parts of the country, will serve to show that Mr. Nabors was ranked among the foremost orators of his time, not only by his own congregations, but by the public.

However, it was not his oratory or his genius that endeared him to the hearts of his friends, but the nobility of the man.

Bishop McTyeire said: "A man of finer tone we never knew. He was pure gold, solid and burnished."

CHAPTER IX.

REV. S. H. WERLEIN.

The fourth decade of Methodism in Houston was well advanced when the Texas Conference met in Austin December, 1879, Bishop McTyeire presiding. As has already been stated, the Bishop transferred Rev. R.. T. Nabors to North Alabama Conference; he also transferred Rev. S. H. Werlein from the Louisiana Conference and stationed him in Houston. Rev. H. V. Philpott was Presiding Elder.

Notwithstanding the Shearn people were sorely grieved to have Mr. Nabors leave, they were loyal Methodists, and received Mr. Werlein cordially.

According to the statement made by Mr. Werlein to his first Quarterly Conference, he found the church in a very good spiritual condition, the Sunday School well organized and doing good work; the prayer meetings well attended, and two class meetings—one for the men and one for women—well attended and profitable.

The membership was then 292; the enrollment of the Sunday School about 200, with an average attendance of 150 pupils and 4 officers and 24 teachers.

Though only thirteen years had elapsed since the church was built it looked old and shabby, owing to the poor material used and the very poor workmanship, and both pastor and stewards began to discuss the advi-



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bility of building a new church, though no decided steps thereto were taken.

The old parsonage had long since been unfit for the residence of a pastor, and the "Ladies Aid" were also considering plans for building. The ladies acted more promptly than the brethren did, for they petitioned the Quarterly Conference that met May 24th, 1880, for permission to build a parsonage with funds in hand and those they would obtain; and to be allowed to use the material in the old parsonage, which had fallen down, in the construction of the new parsonage; and that a building committee be appointed to select the location of the new parsonage. All these petitions were granted, and Judge Winch, J. F. Dumble, and C. H. Bering were appointed a committee.

The spot selected was on the corner of Milam street and Texas avenue, where the Sunday School room now stands.

A seven-room cottage was built, and once more the pastor had a home.

Mr. Werlein continued to report the spiritual condition of the church as good until the last year of his pastorate, when he reported a decline; at the last Quarterly Conference for 1883, he reported, "Much formal religion has crept into the church; this kills the spirit." Mr. Werlein also reported the Sunday School as well organized and doing good work, but not so large as it ought to be. He appointed a standing committee of eight ladies to canvass for new pupils. At the last Quarterly Conference in 1880, Mr. S. M. McAshan was elected superintendent. In 1881 Mr. William Smith was elected superintendent; he served only a month or so, and Mr.

W. F. Krahl was elected to serve in his place. During the pastorate of Mr. Werlein, Mr. J. F. Dumble was assistant superintendent of the Sunday School, and was succeeded by Mr. N. T. Ayres in 1884.

During this pastorate the music, as usual, was a source of constant anxiety, and many changes in organists and leaders were made. January 26th, the Stewards at their regular meeting elected Mrs. Keziah De Pelchin organist with a salary of \$12 per month, and W. F. Krahl was elected choir leader. Among the singers may be mentioned Messrs. J. M. Cotton, W. F. Krahl, W. S. Smith, Mrs. Smith, Mrs. Rushmore.

In 1882 the Stewards raised the amount appropriated for music to \$480, and Mrs. Rushmore was elected choir leader at a salary of \$25 per month. At the Stewards' meeting in April, 1883, Miss Carro Bryan was elected organist to succeed Mrs. De Pelchin, at a salary of \$12 per month.

As usual, the church was not occupied with her own affairs solely, but was much engaged in mission work. At the third Quarterly Conference Mr. L. L. Cohen, Sr., made the following report: "In the latter part of March last and immediately after the departure of Bro. Joseph Boyd (a local preacher), I organized a Sabbath morning service at North Houston, two and one-half miles from the city—on White Oak Bayou—under the supervision of the Methodist Episcopal Church, South, and as soon thereafter as practicable I organized a Sabbath School. I am pleased to report that much interest was manifested in the services, particularly in the Sabbath School, which now reports a membership of twenty-five scholars, a Bible class of eight

adults, a library of 218 books, twenty-eight Gospel hymns, 1, 2, and 3; ten small Testaments and an organ valued at \$75. The church services are generally well attended. The Lord has honored our humble labor and blessed our efforts. After having exhorted most earnestly for seven months, Bro. P. E. Nicholson commenced a protracted meeting. He received some sixteen persons into the church, by letter and by profession of faith.

"The school is not encumbered by debt of any kind but has a small cash capital in hands of Treasurer Bro. Beauchamp. Bro. Nicholson has \$10.60 collection for missionary work. All the above report respectfully and fraternally submitted.

"**LAWRENCE L. COHEN,**
"*Supt. Shearn Mission.*"

The Sunday School thus established has been kept up ever since, with few intermissions. For several years it has been under the supervision of Rev. Eichwurzel, a local preacher.

This activity in mission work did not cause the membership of Shearn Church to lose sight of the need of a new church. Early in 1881, the subject was discussed at some length, and some effort was made to begin preparations for a new church, but these plans did not mature, and in the summer of 1881 Mr. Werlein was absent for several months, taking a trip to Europe, and the new church was laid aside. Again, in 1882, the subject was revived, and Mr. Ayres offered a resolution to sell a part of the land owned by the church and appropriate the proceeds to the new building. After much discussion this resolution was adopted, a committee was

appointed to sell the part of the lot bordering the Schmidt property. Before a sale could be effected it was necessary to get a deed from the Allen heirs, as the original deed prohibited the sale of any part of the property.

The Quarterly Conference appointed Gen. Webb to draw up a deed so worded as to convey the entire property to the Quarterly Conference, instead of to the seven trustees and their successors, as the original deed had done. This deed Mrs. Allen declined to sign. Gen. Webb then drew another deed, which would allow the trustees to sell the part indicated for the purpose of aiding in building a new church. This deed was signed and the property sold for \$4,000 to Mr. Alltmont. A building committee was then appointed, consisting of Messrs. T. W. House, chairman, J. F. Dumble, S. M. McAshan, S. A. McAshan, Ed. Smallwood, Capt. S. O. Cotton, E. P. Hamblen, John Shearn, Charles Bering, and N. T. Ayres. The committee decided to build a church at a cost of about \$15,000, and later a lecture room to cost \$5,000, making a total cost of \$20,000. The old church was taken down and a Sunday School room built of the material. This room was located on the far side of the lot, midway between Travis street and Milam street, and fronted Texas avenue.

The old church had been called "Shearn Chapel," and thus the Sunday School room has been called until the present time.

When the name for the new church was considered, Mr. J. F. Dumble offered the following resolution :

"Whereas, it is necessary, owing to the condition of the church in which we worship, to construct a new

edifice, and feeling it our privilege to perpetuate the memory of the good name and noble service of the venerable Charles Shearn, therefore, be it

"Resolved, That the name of the new church be, 'The Charles Shearn Memorial Church of the Methodist Episcopal Church, South,' and this we accord as an act expressive of the high regard and affection in which our glorified brother is held by the membership."

This resolution was adopted, but the Board of Stewards found so much opposition to the resolution among the membership—the new members "who knew not Joseph," that, although the slab was engraved, it was not set when the cornerstone was laid, nor for years afterward; and the new church was called simply "Shearn Church."

Mr. Werlein says in his historical sketch of Shearn Church: "The question of location gave rise to heated controversy, which was finally amicably settled." Some thought the church should be placed on the corner of Travis street and Texas avenue, fronting Travis street. Others preferred the old location selected by Dr. Summers, on which two churches had stood; the sentiment in favor of the last named location was very strong, and finally prevailed. However, the church is a little nearer Travis street than the old churches were, owing to the fact that the parsonage was on the corner of Milam street, and the Sunday School room behind the church needed an entrance way between the parsonage enclosure and the church."

Mr. Werlein also says in the sketch: "The church was erected by no man, nor by a few men, but by the larger portion of the membership of the church and the

generous assistance of the townspeople." He adds to the sketch a list of the subscribers and the amount contributed by each.

On one corner there was a tower and spire 130 feet high. This tower and spire was blown down during the storm of 1900, and damaged the church much. The interior is finished with open-timbered wood—pine and black walnut. The choir is placed in a raised chancel, with vestry rooms on each side; the pulpit being low. The auditorium is square, being about 64 by 64; it is seated with black walnut pews. There are three memorial windows: one for Mr. and Mrs. McAshan, Sr.; one for Mr. Charles Shearn, and one for the House family. These windows are of stained cathedral glass.

The church was finished and was dedicated the last Sunday of Mr. Werlein's pastorate in Houston. Rev. G. W. Briggs came up from Galveston to assist in the service.

The last Quarterly Conference of 1883 passed resolution expressive of the appreciation of Mr. Werlein's services by the entire membership as well as by the Conference. They also sent an invitation to Bishop Linus Parker, who held the Texas Conferences in 1883, to make his home in Houston.

The four years of Mr. Werlein's pastorate in Houston were busy, strenuous years. In 1881, Shearn Church entertained the Texas Conference, this was the time the Conference had been entertained in the frame church. During that conference Mrs. Julianna Hayes organized an auxiliary of the Woman's Foreign Missionary Society. Two missions were established, three Sunday Schools maintained, work for the young people,

"The Young Men's Christian Social Union" organized, and a parsonage, a Sunday School room, and a church built.

The corner where the office now stands was leased to Dr. Perl for the purpose of constructing an office for his exclusive use. By the terms of the lease the building was to be of brick and in style to correspond to the style of the church. In consideration for the use of the land he was to bind himself to make of the rest of the unoccupied ground a garden; to place thereon a flowing fountain, walks, plant desirable trees, etc., and surround the entire corner, seventy-five feet on Travis street and 100 feet on Texas avenue, with an iron fence. After ten years the office to revert to the church.

At the Annual Conference held in Flatonia, December 12, 1883, the value of the church property was estimated as follows: Value of the lots on which the church and chapel stand, \$5,000; value of the corner lot, \$5,000; value of the church, \$18,000; value of the chapel, \$1,200; value of the parsonage, \$1,800; value of the lot on which the parsonage stands, \$3,500; making a total of \$35,000. Mr. Werlein left a record of the membership as follows: "Rec'd in 1881, 28; in 1882, 42; in 1883, 45. Dismissed by letter in 1881, 10; in 1882, 17; in 1883, 7; making a total of 34. Died in 1881, 10; in 1882, 8; in 1883, 24; total number of deaths, 42. Married in 1882, 16; in 1883, 20. Baptized in 1881, 18; in 1882, 24; in 1883, 27; total, 69." These figures show a net gain during Mr. Werlein's pastorate of four years of 39. No record of the year of 1880 is given either by the pastor or in the reports of the Quarterly Conference.

The salary of the pastor for 1880 was estimated at \$2,000; afterwards at \$1,500 for the parsonage. The collections, including pastor's and Presiding Elder's salaries, all collections from the Sunday School and the Conference collections for 1881 were \$2,437.25; for 1882, \$3,051.81; for 1883, \$22,226.25. All assessments were paid in full, and Mr. Werlein closed a busy, prosperous pastorate of four years with the dedication of the new church.

Rev. S. H. Werlein, D. D., after graduating at Drew Seminary, New Jersey, returned to his home city, New Orleans, and in the year 1876 entered the Louisiana Conference. He began his ministry in Houston, in 1879, and after finishing his quadrenium as pastor of Shearn Memorial Church returned to New Orleans, where he became pastor of Louisiana Avenue Chuch, and was instrumental in laying the foundation of the new church at that place.

He then spent three years as pastor of Felicity Street Church. During this pastorate the church was destroyed by fire. By vigorous and determined effort Mr. Werlein secured the money for the rebuilding of the church, and today the congregation of Felicity Street Church worship in the edifice which was constructed during his ministry there.

While pushing this work, a letter was received by Mr. Werlein inviting him to the pastorate of the Lafayette Park Church, St. Louis. This church had just been erected by the combined efforts of all the Methodist churches in St. Louis, at a cost of over \$40,000. A pastor was needed to gather together all the Methodist people in that vicinity and organize a strong church.

Mr. Werlein began his ministry in St. Louis in the year 1888, and remained there ten years and a half. During this time he served Centenary Church and the Presiding Eldership of St. Louis District, and two pastorates at Lafayette Park Church.

He was then transferred to the Southwest Missouri Conference and stationed at Kansas City, where he served three years. In the year 1901 he was transferred to the Northwest Texas Conference and stationed at Fort Worth. After a pleasant pastorate in that city he was transferred to the West Texas Conference, and became the pastor of Tenth Street Chuch, Austin, where he has just finished a successful and prosperous quadrenium.

He was then transferred to Texas Conference, but when that Conference met in Houston, November, 1907, he was transferred to Arkansas Conference, and stationed at Little Rock, where he doubtless will have as successful a pastorate as those of the past.

REV. G. W. BRIGGS.

The report made by Mr. Werlein and by Rev. T. W. Rogers, Presiding Elder of the Galveston District, showed the Conference which met in Flatonia, December 12, 1883, that Shearn Church was an important appointment, perhaps the most progressive and aggressive charge in the Conference.

With all the facts before them, the Bishop, Rev. Linus Parker, D. D., and his cabinet, selected Rev. George Waverly Briggs as pastor for Shearn Church.



REV. G. W. BRIGGS

Rev. T. W. Rogers returned to the Galveston District to finish a term of four years on the district.

A pastor rarely begins a pastorate under such favorable and auspicious circumstances as did Mr. Briggs when he came to Shearn Church. He found a comfortable and neatly furnished parsonage, a new church, whose very appearance indicated that it was a church; all departments of church work organized and ready for work; and a membership of loyal Methodists who, though sorry to part with the old pastor, were ready to extend to the new a cordial welcome.

Mr. Briggs had already acquired quite a reputation as an orator, and crowds assembled to be charmed by his eloquence. They were not disappointed.

In his first report to the Quarterly Conference Mr. Briggs reported the spiritual condition of the church as good, so far as a very short acquaintance enabled him to judge. In his last report he says: "The church has done well financially, and its readiness to meet its obligations may be taken as the evidence of an earnest love for the church and her progress. It is, as far as I can judge, in a fairly good spiritual condition."

Mr. Briggs also reported the Sunday School as doing good work, but much hampered for want of sufficient room; doubtless the enrollment would be much increased if there was a room large enough to accommodate a large number. The enrollment was 188 pupils and 24 officers and teachers. The amount expended for the Sunday School, \$514.

During the year 5 members had been received by profession of faith; 21 by certificate, and 4 removed by death, and 10 by church letter; 7 infants baptized and

4 adults. The net gain was 12, making the total membership 334, but by some mistake the membership was reported 360.

The total collections for the year were \$5,061.

Mr. Briggs did not move his family to Houston; he remained in Galveston and came to Houston on Friday or Saturday, and returned Monday or Tuesday. When in Houston he lived in the boarding house on the corner of Rusk avenue and Main street, the Charlotte Allen homestead. When Mrs. Briggs came up for a visit they made this their home. The parsonage was rented to Dr. Briggs, a brother of the pastor.

George Waverly Briggs was the son of Rev. R. Briggs, of the Alabama Conference. Most of his boyhood was spent in Summerfield, Dallas County, Alabama. He attended the "Old Academy," and was a schoolmate of Rev. R. T. Nabors. As did Mr. Nabors, Mr. Briggs took his first lessons in declamation from Dr. John Massey. After completing the course at the "Academy," he attended the Southern University, in Greensboro, Alabama.

He had been in Galveston only a few months when he began work on the Texas Christian Advocate, and after one year of pastoral work in Houston he returned to this work.

Mr. Briggs had been in Galveston about a year when he married Miss Willis, who was possessed of a fortune and was a leader in society and a member of the fashionable St. John's Church.

Rev. G. Waverly Briggs, D. D., was born in Greensboro, Ala., December 14, 1853. He was graduated from the Southern University in 1874, and joined the Ala-

bama Conference on trial the same year. His first appointment was Troy, Ala. After serving the church one year he was stationed at Uniontown, and then at Demopolis. In 1878 he was transferred to the Texas Conference and stationed at St James, Galveston. After serving this church two years he was stationed at St. John's, Galveston, where he remained four years, and then succeeded Dr. Werlein as pastor of Shearn Church, Houston, Texas.

At the Annual Conference of 1884, he was elected Editor of the Texas Christian Advocate, which at that time was published in Galveston. As an editor Dr. Briggs was a success; his paper ranked among the very best of the church papers.

However, the work was not as congenial to him as pastorate work, nor was his health good; he therefore resigned the editorship of the paper and returned to the pastorate.

After his return to the active work of the ministry, he served the churches of Huntsville, Bryan and Austin. As his health was still not good, he transferred to the Kentucky Conference, hoping a more bracing climate would restore his health.

In this new field of labor he served the churches of Owensboro and Paducah. While in Paducah, he decided to enter the lecture field. This was not exactly a new and untried field, for frequent demands for lectures made by various organizations and for various occasions had been made all during his ministry, and his efforts were always attended with marked success.

However, he did not find the field as congenial as he anticipated, and he finally re-entered the ministry.

At the outset of his career, Dr. Briggs realized that the subject-matter of a discourse, though of prime importance, was not the only requisite to insure success. He was fully aware that a sermon of great intrinsic merit is rendered worthless by a disagreeable delivery, or a bad manner, or both combined, and determined to eliminate all such defects as might exist; therefore, Dr. Briggs took a course of training in elocution and oratory from the best teacher of that day —the elocutionist who trained actors for Booth's theatre. The teacher had a good foundation on which to build; Mr. Briggs was a handsome man, fine physique, a dignified, elegant carriage, a good voice and pleasing manner. The training gave him almost perfect command of his voice, and taught him how, when, and where to emphasize; hence Mr. Briggs was never guilty of raising his voice to a high pitch and screaming on such words as "and," "it," "to."

Mr. Briggs was a preacher of great fluency and eloquence; his sermons were characterized by the most elegant diction, and lofty thought and sentiment. These characteristics, united with a well nigh faultless style of delivery, and a pleasing manner, rendered Mr. Briggs an instructive, forceful and charming speaker. Such was the verdict of the crowds that attended his ministry, and his membership always felt comfortable when visitors were present, because they knew the sermon would be first class and all things in good style, and no apology would be necessary.

After Mr. Briggs retired from the lecture field he

began evangelistic work, and selected Memphis, Tenn., as his home, where he still resides.

REV. H. M. DUBOSE.

The annual session of the Texas Conference was held in Galveston, Bishop McTyeire presiding. At that time the publication of the Advocate was a source of much anxiety to the Conference, and when Mr. Briggs made known his wish to resume work on the Advocate his offer was gladly accepted, for he was considered almost as fine a writer as he was orator.

Then the question, "whom shall we send to Shearn," arose. It was fully recognized that the pastor of Shearn should be a strong man, and as Rev. H. M. DuBose was recognized as such a man by the Bishop and his cabinet, for, though Mr. DuBose was comparatively a new man in the Conference, he had made quite a reputation as a preacher among the brethren.

Though not desiring a change, the congregation received Mr. DuBose cordially. The ladies had the parsonage ready for them, and a committee of Stewards met the new pastor at the train.

The contrast between the outgoing and the incoming pastors was great and striking; the transition from Addisonian smoothness and elasticity and grace of manner, to Johnsonian ponderosity and ruggedness startled, bewildered the congregation; kept them, to use a favorite expression of Mr. DuBose, "on the ragged edge of expectancy." Class meetings had died, gone out of style; and the Woman's Foreign Missionary So-



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ciety had also ceased to exist, but the "Ladies' Aid" still flourished, and under the leadership of Mrs. J. M. Cotton, was doing good service.

The Sunday School, under the supervision of W. F. Krahl, was reported as doing good work. The "infant class," taught by Mrs. N. T. Ayres, was reported as being the most interesting and helpful feature of the school.

Each of the reports of the pastor to the Quarterly Conference represents the spiritual condition of the church as good; the attendance on the services as large, and the congregations as very attentive.

One very noticeable circumstance was the large number of men who attended the Sunday services, especially the night service.

In April, 1885, Mr. DuBose held a protracted meeting, which greatly benefited the church members.

During the summer of 1885, the Pastor's Association held a union tent meeting on Bremond Square, corner Main and McKinney. A large number professed conversion, and some joined Shearn Church. Again, there was a union meeting during the winter of 1885-'86, and after the close of this meeting Mr. DuBose reported to the first Quarterly Conference of 1886, that during that quarter he had received 42 members, 27 on profession of faith, and 15 by certificate. He stated, however, that this increase was not wholly due to the meetings that had been held, for he had been impressed with the growing interest and zeal before the meetings began. During the two years that Mr. DuBose served Shearn Church, he received 78 members, 39 on profession of faith, and 34 by

church certificate; 6 were dismissed by certificate, and 5 died; leaving a net gain of 62. Taking the estimate made by Mr. Werlein, which is itemized and evidently prepared with care, the membership at the close of Mr. DuBose's pastorate was 395.

Mr. DuBose was an enthusiastic advocate of organized work for young people, and took an active interest in the "Young Men's Christian Social Union."

In 1886 Mr. DuBose organized a Chautauqua in San Marcos, and he has always maintained that that Chautauqua was the beginning of the Epworth League.

Mr. DuBose organized a meeting for children, which met every Sunday afternoon; and a Missionary Society, composed of Sunday School scholars was also organized. This, also, met Sunday afternoon.

Class meetings had passed into oblivion, but as a substitute, at least in some degree, Mr. DuBose devoted a part of the prayer meeting hour to the giving of testimonies.

During the summer of 1885, a Sunday School was organized in a school house on the Harrisburg Road, under the supervision of Shearn Church, and Mr. W. B. Jones was Superintendent of it.

This school was organized in the spring, and was well attended during the summer, but when the winter rains set in it closed and was never reopened. It was taught in a little school house owned by a German lady, and located just beyond the Brady property, and on the same side of the road.

In those days there were no sidewalks or macadamized roads, and when the rains began the floods came and covered the prairie.

At the last Quarterly Conference for that year, Mr. DuBose reported that it was doing good work, and the expectation was, it would develop into permanent work.

The standing complaint of lack of room for accommodation of the Sunday School was to some extent removed by an extension of the Sunday School room. New furniture was also bought, and a number of books added to the Sunday School library. In the estimation of the pastor, this library was a good one; the books were well suited to Sunday School pupils, and by no means of the "goody-goody" style.

SKECH OF HORACE M. DU BOSE, D. D.

Was born in Alabama on the 7th day of November, 1858. His father was a cotton planter and a local preacher. The son was given the benefit of a liberal education, and at the age of nineteen (in the year 1877) he became a member of the Mississippi Conference of the Methodist Episcopal Church, South. After three years of service in that Conference he was transferred to the Texas Conference and stationed at St. James Church, Galveston. Two years were spent in that pastorate, at the end of which time he was appointed to the church at Huntsville, in the same Conference. Under his pastorate this church experienced a remarkable growth, and became one of the first appointments of the Conference. It was immediately following this pastorate that he was appointed by Bishop McTyeire to the charge of Shearn Church, where he spent two years. In 1886 he went

to the pastorate of Marvin Church, Tyler, where he served five years, having been returned after an interval of several years. In 1888, by appointment of Bishop Galloway, he went to the pastorate of Trinity Church, Los Angeles, the largest congregation of our church west of the Rocky Mountains. During this pastorate Dr. DuBose organized the movement which resulted in the Epworth League of the Methodist Episcopal Church, South.

In 1890 he was elected Editor of the Pacific Methodist Advocate, the official organ of the church on the Pacific Coast, published at San Francisco. After a service of four years in the editorship of that publication, he returned to the pastorate. In 1896 he became pastor of the First Church, Jackson, Mississippi, which charge he was serving when, in 1898, he was elected to the editorship of the "Epworth Era," in which post he has now had ten years of service.

Dr. DuBose has written a number of books, some of which have attained a wide circulation. Amongst these may be mentioned "The Gang of Six," a story which has already passed through several editions; "The Life of Dr. Barbee," and "The Symbol of Methodism," a theological work of considerable compass. Of literary works, "Unto the Dawn," "The Planting of the Cross," and "Margaret," have had a more than local reading. He received the doctorate from Emory and Henry College, Virginia, in 1892.

CHAPTER X.

REV. D. F. C. TIMMONS.

The year 1887 ushered in the fifth decade of Methodism in Houston, and the forty-sixth annual session of the Texas Conference, which met in Brenham, Bishop Key presiding, made the appointments for 1887. It was becoming the custom to send transfers to Houston. During the decade just closing all the pastors of Shearn Church had been transfers, more or less recent, and now that Shearn needed another pastor, Bishop J. F. Key seemed to have no intention of deviating from the established precedent, and accordingly appointed Rev. D. F. C. Timmons, a recent transfer from the Georgia Conference, to Shearn Church.

Mr. Timmons began his reports to the Quarterly Conference by stating the spiritual condition of the church was not below a good average. At each successive report he stated the spiritual growth of the church was very manifest; a large proportion of the members were striving to keep their garments unspotted from the world, but some conformed to the manners and maxims of the world. The congregations were large and, a very unusual and gratifying circumstance was the large attendance of men, especially at the Sunday night service. Social meetings were well attended and these services were not only good, but very good. At almost every meeting some joined the church.

The pastor reported the Sunday School as well or-



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ganized and the teachers faithful and earnest. The singing of the Sunday School was much improved by the purchase of 200 new song books.

During this pastorate many of the Sunday School pupils joined the church. Mr. W. F. Krahel had been Superintendent since 1882, and continued in office during this pastorate.

Mr. Timmons was much surprised at not finding a Foreign Missionary Auxiliary in the church, and strenuously urged the organization of an auxiliary. The existence of the one, organized in 1881, had ceased at the close of Mr. Werlein's pastorate.

On March 13th, 1888, the Woman's Foreign Missionary Society was reorganized with 41 members; Mrs. E. H. Mahan elected President; Mrs. A. G. Redwood, Vice-President; Miss Amy Bering, Second Vice-President; Mrs. Maud Steadman, Recording Secretary; Mrs. D. F. C. Timmons, Corresponding Secretary; Mrs. E. M. Heroy, Treasurer.

In the spring of 1887 Mr. Timmons had a gracious revival in the church. At the close of the meeting he received into church membership 57 young people, by ritual. At the same time he received 10 by certificate. These young people were Sunday School pupils, children of members of Shearn Church.

At various times small classes of Sunday School pupils joined the church, and all young people who joined the church were formed into classes for instruction in the doctrine and discipline of the church by the pastor.

Mr. Timmons also organized a Juvenile Missionary Society. Such an organization had been formed a

number of times—at least once during every pastorate from Mr. Nabors' time; but such organizations are always short-lived in such a church as Shearn—a down-town church—simply because parents soon learn that the financial condition is very much, only more so, akin to the old man's idea of missionary finances, when he said: "Here's a dollar for the heathen, and here's a dollar to get it to 'em."

By advice of the pastor a Junior Christian Endeavor was organized.

"The Young Men's Christian Social Union" had been well nigh absorbed by the Y. M. C. A., which had been organized or reorganized while Mr. DuBose was pastor, but the young men were not forgotten, but organized for work.

The "Ladies' Aid" had been steadfastly at the call of duty from its organization, in 1876, and now under the leadership of the president, Mrs. J. M. Cotton, was actively at work.

At each Quarterly Conference Mr. Timmons reported the women's societies as doing good work. The pastor was greatly assisted in his pastoral work by the Ladies' Aid, and the missionary spirit and interest had been greatly increased by the efforts of the Foreign Missionary Society.

Thus it may be seen that all classes and ages were organized for work and actively engaged in it. The two years of Mr. Timmons pastorate were busy, strenuous years that resulted in a great increase of membership, and a mighty uplift of the religious life of the church.

During his pastorate Mr. Timmons baptized 53 adults and 30 infants. He received on profession of faith 99, and 65 by certificate. He dismissed 10 by certificate; 12 died, and one withdrew by his own request; 104 were dropped from the roll by revision of the roll by order of the Quarterly Conference, thus, though Mr. Timmons added 141 to the roll, there remained only 432.

At the last Quarterly Conference of 1888, the following resolution was passed:

"Resolved, That should the Bishop in his wisdom see fit to return Brother Timmons to this church as its pastor for next year, we will receive him back with pleasure and do all that we can as private and official members to aid and sustain him in his work.

"Resolved, That this resolution be presented to the Bishop."

Rev. J. F. Follin had been Presiding Elder of the Galveston District for four years, and of course would be sent to some other field of labor. The Conference passed a resolution testifying to his faithfulness, his diligence and Christian zeal, and praying God's blessing on him and his family wherever their lot might be cast.

Rev. D. F. C. Timmons was born in Corinth, in Heard County, Georgia, April 11th, 1847. He was the seventh son of Rev. William Timmons and Mary Butler Timmons, who were both of excellent ancestry. He was religiously brought up, and had good educational advantages in early life.

He was graduated from Emory College, Oxford, Georgia, in 1874. He then taught for thirteen years.

He taught several years after he joined the North Georgia Conference; of this Conference he was a member eleven years.

In the latter part of 1886 he was transferred by Bishop Joseph S. Key, of the Texas Conference, and stationed at Shearn Church, Houston, Texas, which charge he served two years.

The climate proved unfriendly to his health and that of his family, and he was transferred to the East Texas Conference.

He was stationed in Tyler four years and in Palestine four years, Marshall two years, Texarkana four years. His next appointment was Pittsburg, where after a few months he was stricken with paralysis from which he has never recovered. A few months after the stroke, he and his family removed to Monroe, Walton County, Georgia, where they are still living. His health has steadily declined, and now he is almost helpless.

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Notwithstanding Mr. Timmons had done good work in Houston, and the people would have liked to have had him returned to Shearn, Bishop Duncan, for reasons best known to himself, transferred him to the East Texas Conference, and stationed him at Tyler, and transferred Rev. E. W. Solomon from the Alabama Conference and stationed him in Houston as pastor of Shearn Church.

Mr. Solomon arrived the week before Christmas and found the parsonage in good order, and the church,



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according to his own statement to the Board of Stewards, in good working order.

At the first meeting of the Board of Stewards in January, 1889, Mr. Solomon informed the board he would not live in the parsonage. As they could do nothing else, they told him to rent a house wherever he pleased. The ladies were anxious for the board to buy or build another parsonage; but they said it would not be worth while. If a parsonage suited one preacher it might not suit the next one that came, and declined to do anything. The parsonage was moved several times, that is, the pastor moved several times, as he found it difficult to find a house to suit him. Each move demolished some of the furniture. Finally there was little left. This was a bitter experience for the ladies; that furniture represented much work and anxious planning to get the money to buy it.

As the church was organized from the babies to the elderly people, Mr. Solomon began by holding church conferences and appointing committees for various lines of work. He appointed a Committee on Strangers; this consisted of two parts, one to look up strangers, and one part to receive them at the church; a Committee on Literature, consisting of Mrs. T. W. House, Chairman, Mrs. M. T. Jones, Mrs. James F. Dumble, Mrs. W. B. Chew, Mrs. W. F. Krahl, and Mrs. Ammerman.

The first report of this committee was: "1,000 Sunday School publications, and 397 other papers, making 1,397 religious papers in a city of 40,000 inhabitants." Only one book store kept publications of a religious order, and one religious paper had three sub-

scribers. Texas Christian Advocate was taken by 11 members of Shearn Church; one member had taken it since the first issue in 1852. A committee consisting of Messrs. A. G. Howell, L. L. Jester, and T. W. House, was appointed to select a place near Bering's mill, in the Second ward, suitable for religious services.

This committee reported favorably on the proposition, and recommended that the church buy and build. Much time was required to put this recommendation into effect. Meanwhile Mr. Solomon began preaching in a grove, one side of which was bounded by German street and another by Buffalo street. He also organized a Sunday School, which met in the grove, and when the weather was inclement in a private house.

At last, after much investigation and discussion, the Trustees bought a piece of property bounded on the east by Buffalo street, and on the south by German street, and Mr. S. M. McAshan built a chapel on the corner of the lot, and the McAshan family furnished it, and in November, 1891, it was dedicated and named McAshan Chapel. The Sunday School had an enrollment of 109; J. B. Hanks was Superintendent.

Mr. Solomon also revived the custom of having preaching at Werlein Chapel, and had an appointment to preach in a school house about four miles west of Houston.

The pastor complained to every Quarterly Conference for want of sufficient room for the Sunday School, but these complaints had no effect until the second Quarterly Conference for 1890, when a resolution to authorize the Trustees to sell the parsonage and move the chapel and make it suitable for the accommoda-

tion of the Sunday School, was passed. However, the Trustees did not sell the whole building, only about one-half, and turned the chapel around and made the front towards the church, and joined it to the remainder of the parsonage, and thought a great work had been accomplished. This move gave a much larger room, and the three small rooms which were used as pastor's office, ladies' parlor, and a kitchen. Mr. B. A. Shepherd gave the Ladies' Aid \$100 to furnish their room.

This addition did not satisfy demands very long, for about a year after its completion, the pastor reported the Sunday School room as full, and more than full, and said an infant class room was an imperative necessity. In January, 1892, the Sunday School began to work for an Easter Offering to build the desired room. The amount raised was about \$410. The Board of Stewards then decided to raise enough to build the room, and in the course of a few weeks the infant class was suitably seated.

In the spring of 1891, the Pastors' Association decided to hold a tent meeting. This step was introduced and urged by Mr. Solomon, who was anxious to have Rev. Sam P. Jones hold a meeting in Houston. He secured Mr. Jones' consent, and the meeting began in May and continued two weeks. The tent covered about one-half of Bremond Square, and was crowded every meeting. Hundreds professed conversion; bar-keepers gave up their places; saloon men quit the business, and every church in the city received a large number of accessions as the result of this meeting. The Sunday after it closed, Mr. Solomon received into mem-

bership of Shearn 74 young people, and 6 by certificate; the largest number ever received by any pastor of Shearn Church at one time.

Mr. Timmons had taken into the church on Easter Sunday, 1887, 57 on profession of faith and 10 by certificate, making the second largest numbered received at one time.

Just prior to the convening of the Annual Conference, Mr. B. A. Shepherd informed Mr. Solomon of his intention to donate some lots for a church, and to contribute toward the same; the church to be called Mary Shepherd Memorial. Mr. Solomon informed the Conference of the proposed church building, and the Bishop appointed Rev. John E. Green to take charge of the work.

Mr. Shepherd was taken sick while Conference was in session, and died December, 1891. However, the heirs respected his wishes, though no papers had been drawn up, and Mr. Green proceeded to build a temporary structure and called it "The Tabernacle."

Seventy-five members were transferred from Shearn to The Tabernacle, as a beginning of the new church.

"Go forward" was the watchword during this pastorate, and the Stewards bought a pipe organ for \$2,600, the largest and finest organ in the city at that time. They gave the organ used in the Sunday School room to McAshen Chapel, and the organ used in the church was turned over to the Sunday School of Shearn Church.

Mr. Solomon's summarized report to the last Quar-

terly Conference for 1889 will give an idea of his work:

"I have preached in Shearn Church 85 times, held 66 prayer meetings, attended Sunday School 44 times, baptized 10 adults and 19 infants, received on profession of faith 24, by certificate, 42; attended 7 funerals, and made 964 pastoral visits; attended to 9 cases of discipline, and dismissed by letter 25; two withdrew."

Mr. Solomon reported the actual membership as 381, but just how or where he got his figures the record does not show.

Summary:—Two new churches built; one entirely, the other largely through the efforts of Mr. Solomon; one Sunday School organized, with 109 pupils; increased to 180 by the end of his pastorate; two Epworth Leagues organized, one with 27 members, increased to 90, the other organized with 28 members. All departments of the League were at work; the Shearn League had bought seven sets of League books and were much interested in the study of the History of Methodism. The Sunday School room had been enlarged twice; the school had increased from an attendance of 200 to an attendance of 298. Regular preaching appointments had been re-established at Werlein Chapel; a pipe organ bought, and the street bounding the church property paved, and the debt of about \$4,000 paid. The membership had increased from 433 to 588. A resolution offered by Mr. T. W. Archer at the last Quarterly Conference for 1889, will show the estimate placed upon Mr. Solomon's work by the Stewards as it was passed unanimously:

"Resolved, That the pastoral services of Brother E. W. Solomon to this congregation have been eminently satisfactory to all who have been so fortunate as to listen to his preaching; that if our Bishop in his wisdom shall return Brother Solomon to this charge we will receive him with open arms and warm, loving hearts."

At the last Quarterly Conference of the four years' pastorate the following resolutions were unanimously passed:

"Resolved, That we, the Stewards of Shearn Church, desire to express our profound regret at the necessity which compels us to part with the services of our beloved pastor, the Rev. E. W. Solomon, who has served Shearn Church so faithfully, earnestly and satisfactorily during the past four years. We feel that Brother Solomon has done a great work during his stay with us, and we pray Heaven's richest blessings upon him and his loved ones wherever they may go." Signed by each member of the Board of Stewards.

Mr. Solomon was born in Muscogee County, near Columbus, Ga., August 12, 1851. He is the son of Rev. John Wesley Solomon, who at that time was a member of the Georgia Conference. When Mr. Solomon was a small boy his father transferred to the Alabama Conference. He joined the church when he was eight years old, and was converted when he was sixteen at a prayer meeting held by his father, assisted by Rev. C. L. McCartha, who was praying for him at the time he was converted. He was graduated at Auburn, Ala., with the degree of A. B., June, 1872, and in December of that year he joined the Alabama Conference. He was ordained deacon by Bishop Dogget in Opelika in 1874, and was ordained Elder in Greens-

boro by Bishop Paine at the session of the Conference in 1876.

He was transferred to the Texas Conference in 1888 by Bishop W. W. Duncan and stationed at Shearn Church. He served this church faithfully and acceptably for four years. Each year at the last Quarterly Conference a request was sent to the Bishop and Conference to return him to the charge. His work in Houston was the kind that lasts not for a day or a year and is then forgotten, but will endure to all eternity. Those four years were an era in the history of Shearn Church very difficult to parallel.

At the expiration of his pastorate of Shearn, he was Presiding Elder of Houston District two years, and the pastor of Marlin Church, and then Presiding Elder of the Brenham District two years, when he was returned to Shearn at the urgent request of the whole Board of Stewards. After serving Shearn one year, he was transferred to the Northwest Texas Conference and stationed at Corsicana.

The same year he transferred back to the Texas Conference, and has served the Tyler District and other important charges and is now in charge of the Texarkana Station, a very important and arduous work.

CHAPTER XI.

REV. G. C. RANKIN.

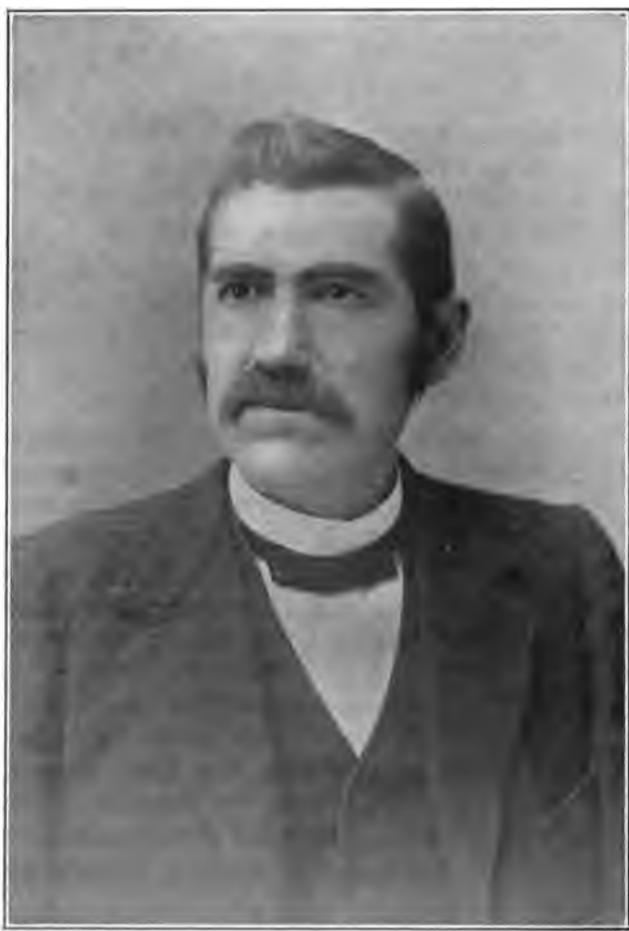
According to a precedent, now well established, when Mr. Solomon's time at Shearn expired, Bishop Hargrove transferred Rev. G. C. Rankin from Missouri Conference and sent him to Shearn Church.

Conference met in Calvert, November 10, somewhat earlier than usual, and Dr. Rankin arrived in Houston Tuesday, November 23, and was the guest of Mr. and Mrs. W. B. Chew until the parsonage could be made ready and his family would arrive.

The Stewards had been induced to lease a new house, 811 McKinney avenue, to be used as a parsonage, indefinitely; it had already been so occupied a few months.

At that time the officers of the Ladies' Aid were: Mesdames I. M. E. Blandin, Pres.; J. M. Cotton, V.-P.; T. W. House, Treas., and Miss Amy Bering, Secy. These ladies, assisted by some others, undertook to make the parsonage as presentable as possible. They had very little money, as many of the members of the Ladies' Aid and of the church were decidedly opposed to aiding in any way the furnishing of a rented parsonage. They gave the parsonage a thorough cleaning, and arranged what little furniture there was and awaited the arrival of Mrs. Rankin before making any purchases.

However, the Ladies' Aid and the Epworth League arranged to give a reception to the pastor and his family as soon as the latter should arrive. This re-



REV. G. C. RANKIN

ception was given in the chapel, and the whole congregation were invited to be present. It proved a very pleasant and enjoyable occasion.

Dr. Rankin arrived on Tuesday, and next morning while arranging his office he received a request to conduct a funeral service at the undertaker's establishment, which was where C. F. Parker's store now is. When Dr. Rankin went over he found the service was to be for a woman who had gone widely astray, but seemed to have been very popular with her companions in evil, for a large assembly of them was present, and it was their wish that the dead companion should have "a decent funeral" that had prompted the request to Dr. Rankin. This first service in Houston opened the way, laid the foundation, for a great work done by Dr. Rankin in Houston.

Next day, Thanksgiving Day, Dr. Rankin preached his first sermon in Shearn Church to a large and attentive congregation. The thank offering was very creditable, and was distributed by a committee of the Ladies' Aid. Dr. Rankin took dinner with Mr. A. G. Howell's family.

Work continued along organized lines without friction, and for a short time without change. Mr. Solomon had been placed on the Houston District, and this was very gratifying to his many friends in Houston, as it was probable he would live in Houston, and they would have opportunities to hear him preach.

Notwithstanding the work at Shearn was in a prosperous condition, the pastor and Stewards had a very perplexing problem to solve. During Mr. Solomon's pastorate, Mr. Flatauer had been licensed as a local

preacher and employed as assistant pastor by the Board of Stewards. His work had been at McAshan Chapel, and had been satisfactory; therefore, the board requested the Bishop to return him to this work. The request was granted and he returned. However, his work did not prove so satisfactory as it had done, and the perplexing question was, "what to do about it?" Mr. Flatauer had no avocation by which he could make a living, and his earnest wish was to do home missionary work exclusively. After much deliberation and correspondence by the board and by Mr. Solomon, who was much interested in Mr. Flatauer, Mr. Solomon found a place in New Orleans that promised to suit, and the board paid Mr. Flatauer a month's salary in advance, and he departed for his new field of work.

Dr. Rankin, assisted by Rev. John E. Green, pastor of Tabernacle Church, took charge of McAshan Chapel. This arrangement changed the hour of service from morning to afternoon, which was not so satisfactory to the congregation as the old arrangement had been.

During the summer of 1893, Mr. Green held a protracted meeting at McAshan Chapel, and a number professed conversion, and the church was much increased in number. The fourth Quarterly Conference for 1893 decided to make McAshan Chapel a separate charge, and requested the Annual Conference to send a preacher who would have charge of McAshan Chapel and preach at various places in the vicinity of Houston—do missionary work—and pledged \$600 toward his support. This request was granted, and Rev. D. H. Hotchkiss was sent to the work. From this time McAshan Chapel was a separate charge, but not a self-sustaining charge.

For a number of years Shearn Church paid annually \$600 towards the support of the work. After a time the amount was decreased, and gradually decreased until the close of 1904, when the church was placed on its own resources.

During the first year of Dr. Rankin's pastorate, the Pastor's Association erected a large tent on the square now intended for the new post office, and authorized Dr. Rankin to obtain the service of the evangelists.

It was a union meeting, and continued about two weeks. Attendance was fairly good. Singing by a large choir, good, but it was by no means a Sam Jones meeting; however, one or two hundred persons professed conversion.

The next year Dr. Rankin, assisted by Rev. J. J. Tigert, held a protracted meeting in Shearn Church, with fairly good results.

The Ladies' Aid was changed to a Parsonage and Home Mission Auxiliary in February, 1893, with the following officers: President, Mrs. I. M. E. Blandin; first vice-president, Mrs. J. M. Cotton; second vice-president, Mrs. D. Y. Howze; treasurer, Mrs. T. W. House; secretary, Miss Amy Bering; agent for "Our Homes," Mrs. John; manager of boys' Auxiliary, Mrs. G. C. Rankin. The Aid had some sixty odd members, but some of them thought it unwise to send away a dime a month per member when so much was needed right at home, and therefore did not become members of the Home Mission Auxiliary. However, after all of these had withdrawn, there remained 48 members of the new organization. The dues of the Ladies' Aid had been from the first 25 cents per member a month,

all the change made was to send to the Conference treasurer 10 cents and keep the remaining 15 cents for local use.

About the same time the Auxiliary of the Parsonage and Home Mission Society of McAshen Chapel was organized with 14 members.

The reports of all departments of work for this year are good and very encouraging. In his last report Dr. Rankin gave a summary of the year's work as follows: "Joined the church, 175; on profession of faith, 63; by certificate, 112. Dismissed by certificate, 38; dropped, 1; withdrawn, 2; died, 8; baptized, 11. Total loss for the year, 49; net gain, 125; children baptized, 20; total membership, 635; local preacher, 1.

"The entire year has been a laborious though pleasant and profitable one to myself. I feel that the church has been greatly blessed of God, and its membership is in a good spiritual condition. I now return thanks to the great Head of the church for His mercies and to my officials and other church members for their sympathy and faithful co-operation in the work which I have endeavored to do."

This was a somewhat unusual closing of a year's work. Pastors usually deem it the duty of the membership to do all they can, and for the performance of this duty they are not entitled to thanks and need not expect any.

For several years the congregations had been large, both morning and evening; now the congregation had so increased that the Stewards determined to buy 200 chairs to be placed in the aisles, and there was much talk of building a new church, which resulted in an enlarge-

ment of the church. It was Dr. Rankin's custom to call for penitents at every Sunday night service, and scarcely a night passed without one or more people presenting themselves for prayer.

Every Sunday night there was quite a large congregation in the yard. A number of the fallen sisterhood and persons who never go inside the church assembled at the back of the church around the Sunday School room door, and when the last hymn was read they silently and quickly withdrew, and the worshipers inside were totally unaware of their proximity.

The work progressed; the membership of the Epworth League was kept up. As the young people married and dropped out others took their places. The Sunday School was well conducted and the house crowded. The Missionary Auxiliaries were active and efficient. The Home Mission Auxiliary assumed a part of the salary of a City Missionary, or pastor's assistant. The News Boys' Club was organized. The young ladies and young men organized an auxiliary of the Home Mission Society, and the Boys' and Girls' Auxiliary were doing good work. The Juvenile Missionary Society of the W. F. M. was resuscitated and flourished for a time.

The addition to the church was completed, and the Home Mission Auxiliary raised nearly enough money to carpet the entire church. When the last Sunday of Dr. Rankin's pastorate came there was still a small amount of this carpet debt due, and he took up a collection and paid it. The second year of his pastorate, Dr. Rankin and the Home Missionary Auxiliary agreed to pay the salary of the Missionary. The first mission-

ary was Mrs. Lizzie Collins, who died about a month after she was selected for the work. She was succeeded by Mrs. Orgden, who did an efficient work. Through her agency Dr. Rankin did a great work among the fallen sisterhood; twenty-two were reclaimed, as well as a number who were not recognized as belonging to that set.

Quite a number were baptized and joined the church.

Dr. Rankin preached a series of sermons on the characters of Noah, Abraham and other Biblical heroes which attracted much attention and excited much interest. He also preached a series on the evils of a modern city and the enforcement of the law. The gamblers and saloon men and the proprietors of cheap theatres attended these sermons in crowds, some of them were much impressed, and when the term of four years had expired and it was known Dr. Rankin would not return to Shearn, one of the saloon men wrote a petition to the Bishop asking that Dr. Rankin be returned to Shearn. This petition was signed by a large number of saloon men and gamblers.

The Sunday School Superintendents during Dr. Rankin's pastorate were, in 1893, W. F. Krahl, and W. B. Jones, assistant; in 1894, A. L. Nelms, A. G. Howell, W. F. Krahl, for Shearn, and J. B. Hanks, for McAshian; in 1895, W. B. Jones, A. G. Howell, and J. M. Cotton; 1896, W. B. Jones, A. G. Howell, and S. E. Tracy.

The first year Dr. Rankin reported receiving 175, and a net gain of 125. The second year he received 108, and dismissed 173, leaving a loss of 66; this was caused by the transfer of the members of McAshian Chapel and

a revision of the roll. The third year he received 133—89 by profession of faith, and 44 by certificate; he dismissed 45, leaving a net gain of 88, and baptized 20 children and 18 adults. The membership was now 658. The last year he received 89, 29 by profession of faith, 59 by certificate, and dismissed 94, leaving a loss of 6 and a membership 655. Dr. Rankin received 11 members the last Sunday he preached in Shearn, and these have been added to the number reported to the last Quarterly Conference.

Dr. Rankin is a Tennessean—an East Tennessean—and like Bishop Hoss he is very proud of his native State. He was brought up on a farm by a widowed mother, and was the only one of her children who lived to maturity. He took a course at the East Tennessee College, in Knoxville, and as soon as he completed the course he joined the Holston Conference. He served various charges in Southwestern Virginia, Western North Carolina, and East Tennessee. He was stationed at Ashville, N. C., four years; at Knoxville four years, and in Chattanooga four years. While in Chattanooga he built the Centenary Church.

The climate was very severe, and he feared pulmonary trouble, and asked to be transferred west, accordingly he was transferred to Kansas City, Missouri, and stationed at Melrose Church. This change did not have the desired effect, and he determined to try a Southern climate, and was transferred to the Texas Conference and stationed at Shearn in November, 1892. After serving this church four years he was, at his own request, transferred to the North Texas Conference and stationed at First Church, Dallas, which he served

three years and was elected Editor of the Texas Christian Advocate, which position he has filled acceptably to all the Texas Conferences since that time.

Dr. Rankin is a workman of whom the church need not be ashamed; he is progressive and aggressive, but he works intelligently. He has placed the Advocate in the first rank among church papers and made a valiant fight against intemperance—especially against the saloon—and it is the earnest prayer of the church that he may be spared many years that he may lead the temperance army on to victory.

CHAPTER XII.

Sixty years had now passed since Rev. Littleton Fowler established Methodism in Houston, and fifty-six since the first Methodist church was built. The church had been rebuilt twice, each time larger than the preceding, and the last edifice had been increased in size about one-half. As nearly as can be ascertained, the first organization numbered 24, or 30 members; in 1897 the membership was 727, and perhaps more than twice that many had joined the church. Some had died and some had removed; while no longer members of Shearn Church, the latter were not lost to the Methodist Church.

The Parsonage and Home Mission Society had an enrollment of eighty-seven members, and the Woman's Foreign Missionary Auxiliary had an enrollment of 60; the Epworth League had 109 members, and the Sun-

day School, 402 members; the number of officers and teachers, 37.

Amount collected on "Children's Day" was \$264.83; total collected for the Sunday School, \$802.83, and by Epworth League, \$160. Total amount raised, \$4,948.33. All collections had been paid in full for many years.

REV. SETH WARD.

Such was the condition of the church when the Conference which held its 57th session in Bastrop November 20, 1896, Bishop E. R. Hendrix presiding, stationed Rev. Seth Ward at Shearn Church. This was the first time since 1876 Shearn Church had received a pastor who was a member of the Conference, not a transfer. Mr. Ward was a native Texan, and had never belonged to any Conference save the Texas Conference. He had been Presiding Elder of the Houston District for two years, and when Conference adjourned he and Dr. Rankin returned to Houston. The Epworth League gave a reception to say good-bye to the retiring minister and welcome to the incoming.

The reception committee consisted of the following members of the Board of Stewards and their wives: Messrs A. G. Howell, T. W. Archer, J. E. McAshan, J. I. Campbell, J. M. Cotton, W. B. Jones, S. E. Tracy. The whole board was requested to serve, but some were out of the city and some had other engagements. In addition to those already mentioned the presidents of the Home Mission and Parsonage Auxiliary and of the Woman's Foreign Missionary Auxiliary—Mrs. I. M. E. Blandin, and Mrs. M. E. Steele, and the officers of the



REV. SETH WARD

Epworth League—the president, S. E. Tracy, was a Steward, and the third vice-president, Mrs. Blandin, was an officer in another organization, but the first vice-president, Guy Jones, second vice-president, Miss Clara Hauptman, Secretary, Miss Hattie E. Jaynes, and treasurer A. T. Wansbrough, were a part of the committee.

Mrs. Rankin left the parsonage perfectly clean and everything in good order, so Mr. Ward had nothing to do but move in. It is true there was not much furniture in the parsonage, but Mr. Ward had bought furniture while he was Presiding Elder, and they preferred to use their own furniture, so for once the ladies of the Parsonage and Home Mission Auxiliary had nothing to do.

Everyone was pleased, and the prospect was encouraging and favorable for much and valuable work.

The work moved along on established lines. The Epworth League made a specialty of charity and help work, and sometime during the second year of Mr. Ward's pastorate revived their interest in their literary work, and bought some new books.

The Sunday School varied with the weather; sometimes attendance small, sometimes fairly good. In the spring of the third year of Mr. Ward's pastorate he recommended the establishment of a Sunday School in the Fairgrounds Addition. This suggestion was put into effect by Mr. Y. W. McNeil, and the Sunday School did well for a few months.

The idea of a city missionary was somewhat new at that time, and Mr. Ward did not favor it, and insisted that the Home Mission Auxiliary should do the work

and dismiss the missionary. Accordingly that step was taken. Mrs. Blandin, the president of the Auxiliary, suggested that a Board of City Missions be formed and the missionary employed by the board, but that suggestion did not meet with favor, and was abandoned. It seemed necessary in order to keep up the interest that some specific work should be undertaken, and Mrs. Blandin proposed that the Auxiliary open a sewing school. This proposition met with favor, and, assisted by Mrs. J. B. Hanks, Mrs. Blandin opened the school, which soon had an enrollment of 30 children. While the members of the Auxiliary were not particularly active in the interest of the school, there was only one opposing voice, yet the school flourished.

About this time the Waterhouse property was advertised for sale to pay taxes. Mrs. Waterhouse was greatly grieved at the prospect of leaving her home, and proposed to the ladies to deed to the Home Mission Society the property if the Society would buy in the property. After much discussion, the Auxiliary decided to accept the proposition and borrowed the money and paid the taxes. Mrs. Waterhouse had been a beneficiary of Shearn Church many years, and in any event she would need a home, and it was deemed best to let her remain in the old home during the remainder of her days on earth.

Protracted meetings or revivals are considered an indispensable part of a pastor's work; therefore Mr. Ward and Dr. Leavell agreed to hold a union meeting in May, 1898, and Rev. Pearson of Ashville, N. C., and his wife were invited to conduct the meeting. The morn-

ing service was held in Shearn Church and the night service in the Presbyterian Church.

These services were interesting to Christians, to Bible students, but attracted little attention from the unbelievers, the very class that should have been attracted. The meetings continued about two weeks. There were a few conversions and accessions to the churches. In discussing this meeting, Dr. Leavell remarked: "It was a very good meeting; conducted in a quiet, orderly manner; the churches did not need *extension*, but *intention*."

According to the reports of the pastor to the Quarterly Conference, the spiritual condition of the church during this pastorate was fairly good, though the attendance upon the services "was not as good as it should have been." This was accounted for by the weather, epidemics, and panics. In the winter of 1897 there was an unusually long and severe rainy season; and again in the summer of 1899, and the streets were flooded. In 1897 an epidemic of some kind prevailed, whether it was yellow fever or not the doctors have never agreed, and during the summer of 1899 the scarlet fever widely spread over the city, and created quite a panic. Though these conditions may account for non-attendance on services, they would hardly account for another condition mentioned by the pastor: "While there are a number of our members who love God and their fellow-men, and are striving to do the will of their Father above, there are others who are independent about the real interest of the church and negligent of religious duty."

However, the pastor seemed to think the state of the

church, as a whole, was satisfactory. Churches being composed of individuals must be judged as individuals. It would not be possible for a whole church numbering hundreds to maintain the same high plane of spiritual life, or to keep the whole membership on the same plane of zealous activity.

Whatever the spiritual condition of Shearn Church may be, one condition—the financial—is always satisfactory. The assessments are always paid in full, and generally more than the amount required is paid. Not only is this true, but much is paid by the members of Shearn Church which is not asked for by Conference or reported to Conference. It is the custom of the churches around Houston to apply to members of Shearn Church for aid in any enterprise they may undertake.

No new work was undertaken during this pastorate, but the church had increased in membership and in knowledge of home mission work. In 1896, the membership was 644; at the close of 1899 it was 727. The discussion of the twentieth century fund, which began in 1899, had quickened the interest in Christian education, and in missionary efforts.

Perhaps the most important event of this pastorate was the entertainment of the Annual Conference in 1898. During the session of this Conference, the Texas Conference Society of the Parsonage and Home Mission Society was organized, with the following officers: President, Mrs. C. J. Oxley; vice-president, Mrs. Seth Ward; corresponding secretary, Mrs. O. T. Hotchkiss; recording secretary, Mrs. C. A. Hooper; treasurer, Mrs. J. M. Cotton.

The sixtieth session of the Texas Conference convened in Marlin, December 6, 1899, Bishop Hargrove presiding.

The most interesting subject, the one most discussed by the brethren, was "the twentieth century fund." The subject was not discussed only on the Conference floor, but whenever two or three were gathered together.

Rev. Seth Ward, D. D., delivered the address on the occasion of the missionary anniversary, and received unlimited praise and applause.

A resolution was offered and unanimously adopted that Rev. Seth Ward be appointed missionary secretary in charge of the twentieth century fund and a salary of \$1,500 be paid him.

When the Stewards of Shearn Church heard of this resolution—they kept in touch with the proceedings of Conference through the Presiding Elder, Rev. O. T. Hotchkiss—they telegraphed an urgent request that Rev. E. W. Solomon be sent to Shearn Church.

The Bishop granted the request, and both Mr. Solomon and his friends expected another great advance of work, as he had projected during his former pastorate of Shearn Church.

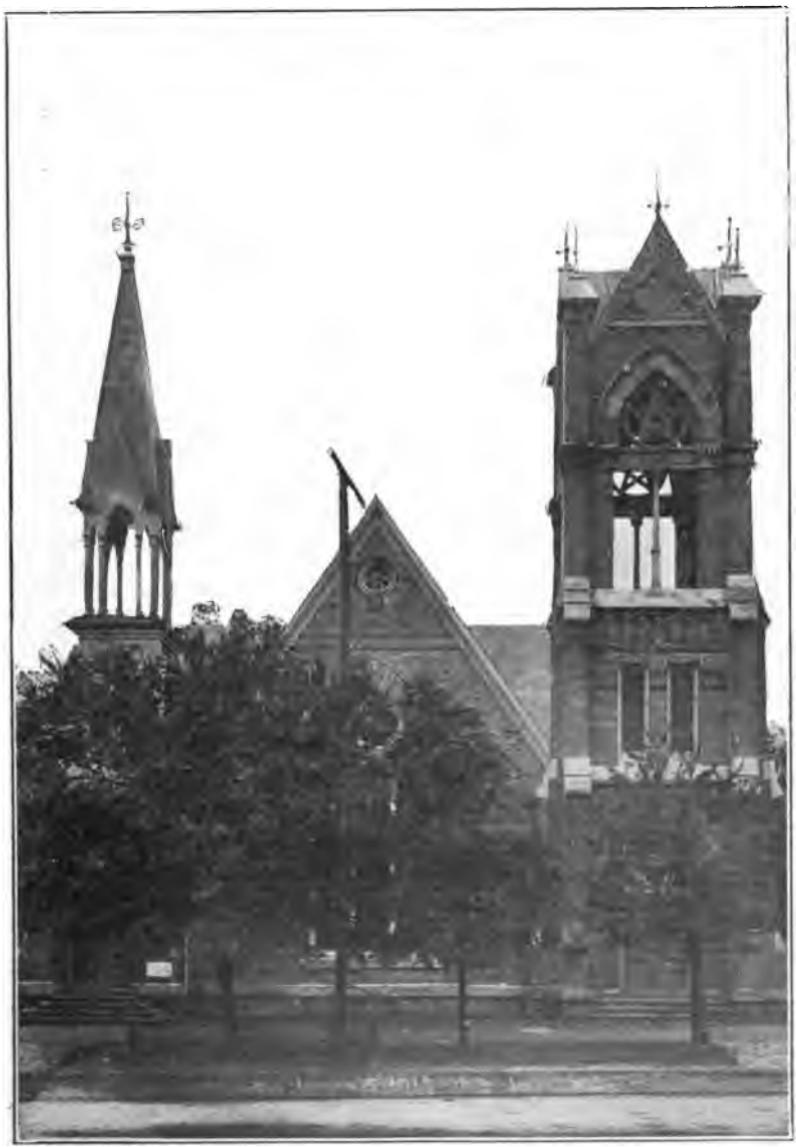
Mr. Solomon found the parsonage in readiness, and began his work with his usual zeal and enthusiasm.

The first Sunday he preached after his return a large and attentive congregation greeted him, and the congregations continued large, but for some reason he could not get the active co-operation of the church as he had formerly done. Mrs. Blandin and some of the members

of the Home Mission Auxiliary were quite anxious to extend city mission work, and Mrs. Blandin suggested to Mr. Solomon the formation of a Board of City Missions. He investigated the subject and gave it his hearty approval. The Presiding Elder, Rev. O. T. Hotchkiss, also fully endorsed the movement. The board was organized according to the direction given in the Constitution of the Woman's Home Mission Society.

By the advice of Mrs. O. T. Hotchkiss, the Conference corresponding secretary, a missionary was employed. There were one or two applicants for the place, but as Mrs. J. L. Dupree was a graduate of the Scarrit and Bible Training School, she was selected. She immediately took charge of the sewing school, and organized a News Boys' Club. However, even this advance along the line of active work did not elicit the interest and co-operation that was desired, and Mrs. Blandin proposed to Mr. Solomon to divide the women into circles and assign to each circle a certain territory. To this proposition Mr. Solomon heartily assented. It was designed that each circle would make a thorough canvass of its district, and by holding their meetings at the houses of the members of the circle promote the social life of the church. Mrs. Blandin divided the territory principally occupied by the members of Shearn Church, and made lists of all the members in each district, and ascertained from different members of the Home Mission Auxiliary whether they would be willing to serve, and these presidents were appointed by the Auxiliary.

The circles had not been fully organized when the



SHEARN CHURCH AFTER STORM OF 1900

great storm of 1900 came, and then the time and attention of the missionary, the Auxiliary, and many others were demanded by the sufferers, and all other work was laid aside. However, the idea was not abandoned, nor the circles disbanded, only the work was delayed to be taken up at a future date. This storm badly damaged the church building, and to a considerable extent demoralized the membership.

After much discussion as to whether it would be best to repair the church or build a new one, it was decided to repair the church. Then work was vigorously carried on by Mr. A. L. Metcalf, the contractor. In the meantime services were held in the Sunday School room.

Though Mr. Solomon was grievously disappointed because he failed to secure the active co-operation of the church and thus be enabled to project new enterprises tending to extend Methodism in Houston, and looking to the supreme work of the ministry—saving souls—the year was not one of fruitless effort. This year brought about an awakening along some lines that had entirely escaped notice hitherto. Notwithstanding all unfavorable circumstances, the church did not retrograde altogether. Mr. Solomon received quite a number into the church, and also dismissed a number; he also revised the roll of membership, and yet there remained 700, only 27 less than the previous year.

Mr. Solomon's return to Houston was celebrated by an entertainment given under the auspices of the Home Mission Auxiliary, Mrs. Blandin, the president, presid-

ing. Speeches of welcome were made by a member of the Board of Stewards, the President of the Epworth League, by the Superintendent of the Sunday School and the President of the Woman's Foreign Mission Auxiliary. The chapel was beautifully decorated and the evening enlivened by the music of a band. Everybody seemed to enjoy the occasion and everyone looked happy.

The closing scene of this pastorate was the celebration of the silver wedding of Mr. and Mrs. Solomon. They intended to celebrate the occasion themselves, but when the ladies learned of their intention they offered their assistance, which was accepted. Mrs. W. B. Jones and Mrs. I. M. E. Blandin collected the money and purchased the case of silver for the Home Mission Auxiliary. Mrs. T. W. House, Miss Edith House, Mrs. J. M. Cotton, Mrs. W. B. Chew, decorated the parsonage and arranged the refreshments. The cards were printed after the most approved style. In addition to the case of silver sent by the Home Mission Auxiliary, Mr. and Mrs. T. W. House sent a case of spoons; Mr. and Mrs. S. M. McAshan a case of tea spoons; Mr. and Mrs. Jones a case of knives and forks; Mr. and Mrs. H. R. Dupree a case of coffee spoons; and several dozen people sent single pieces. All together it was a beautiful collection, and valuable, because it was a visible token of the love and esteem of a large proportion of the membership of a church he had so faithfully served.

CHAPTER XII.

REV. SAM R. HAY.

The years 1899 and 1900 were memorable years in the Texas Conference. In 1899 the Brazos River overflowed its banks and swept away houses and cattle from a large district of the Texas Conference territory. Of course, collections were short. 1900, the great Galveston storm devastated all the lower districts of the Texas Conference; the Houston District suffered greatly by this storm. Many churches were destroyed, and many more badly injured, and several parsonages were so badly injured as to be uninhabitable.

On December the 3d, 1900, Texas Conference met in Rockdale, Bishop Candler presiding. Almost every preacher when he made his report would say: "My work lay in the 'storm district,' or in the 'flood district,' and my collections are short. We have had a hard time, Bishop." The Bishop listened attentively to such reports for a time; after he had heard a few of them with evident impatience, and at last could endure it no longer, as a brother took his seat after a very dismal account of the year's trials, the Bishop remarked: "You Texas people don't know how well off you are. You are accustomed to so much you overestimate your loss. Why, if we Georgia people had as much as you have left, we'd feel like bloated bondholders." That speech put a stop to all reference to storm or flood.

For the first time in many years Shearn Church failed to meet the assessments in full, and oftentimes

sent up a surplus, but in 1900 the missionary collection was totally unpaid.

It is true Shearn Church was badly injured by the storm, but that was not a sufficient excuse for such failure. However, collections received very little thought from the Stewards or members of Shearn Church after the storm. The burning question was: "What shall we do about the church; tear down and build a new church, or repair the old one?" After much discussion it was decided to repair the old church. Bishop Candler vehemently opposed this, but his opposition did not change the decision. He was not at all pleased that his views were not adopted. After the decision was made the time before Christmas was short, and it was the ardent wish of the whole congregation to worship in the church Christmas Sunday. It was generally understood that Mr. Solomon would not return to Shearn Church another year. The situation had been laid before the Bishop, but no man knew what to expect. Of course, the people were obliged to wait as patiently as they could until the appointments were read at Rockdale. As soon as the appointments were read, Rev. O. T. Hotchkiss, who had served the Houston District faithfully and well for years, and was now to return to the pastorate, telegraphed to the Board of Stewards that Rev. Sam R. Hay had been transferred from Northwest Texas Conference and stationed in Houston as pastor of Shearn Church. Mr. Solomon was transferred to Northwest Texas Conference and stationed at Corsicana. This exchange required some little time, and was effected just in time for Mr. Hay to preach his first sermon as pastor of Shearn Church Sunday the 22d of

December, 1900. Seemingly, with one accord, the people attended church service that Sunday morning; not a vacant seat in the church and everyone was delighted, charmed with the new preacher.

From this time on, the church seemed to take new life, the apathy and indifference that had been so apparent for months disappeared as by magic. The Sunday School began to increase, and soon the room was too crowded for comfort, and the Stewards and Trustees decided to build another room. The last of the old parsonage was torn down and a room 54x54 was placed in front of the main room of the Sunday School building.

This addition, together with several small rooms for pastor's office, ladies' parlor and kitchen and lavatory, seemed ample for years to come; but before the year expired it was evident this was a miscalculation. The school steadily increased, and the enrollment for the last quarter of the conference year was 503. This increase in numbers was accompanied by great increase in interest; two new departments were added to the organization, a Cradle Roll and a Home Department. The singing was greatly improved by the reorganization of a choir and an orchestra. In 1903 the enrollment was 715, and at the close of 1904 it was 760.

The Sunday School Superintendent during the entire pastorate of Mr. Hay was Mr. Ed. S. Phelps, and Mr. A. G. Howell was Assistant Superintendent. Mr. R. H. Barrow was musical director, and Mrs. J. I. Campbell organist for two years, and was succeeded by Miss Lula Ilfrey.

Progress and enthusiasm was not confined to the



REV. SAM R. HAY

Sunday School. The Epworth League was also progressing along all lines of League work, and the interest in literary work greatly revived under the leadership of Miss Edith House, and the League library, begun when the League was organized, was much enlarged. Although the League did not increase in numbers as did the Sunday School, this lack of increase, really it was a decrease, for they had 94 members in 1901, and 80 at the close of 1904, was not due to lack of zeal or effort, but to circumstances over which the members had no control.

Among organizations for young people may be mentioned "The Young Ladies' Society," Mrs. A. T. Wansbrough, President. This Society was organized in the fall of 1901, and under the direction of Mrs. Wansbrough did efficient and useful work, and was an important factor in the work of Shearn Church. The Junior Epworth League took on new life for a time, but it was deemed best to discontinue it and organize an Intermediate League. Miss Mollie Daviss was Lady Manager of this organization, and this League was quite popular with the boys and girls between the ages of 12 and 18. Under direction of Miss Daviss they began mission studies with much zeal, and also undertook some special missionary work.

Many times had the Auxiliary of the Foreign Missionary Society organized a Juvenile Auxiliary, and many times had it passed into oblivion, but again they determined to make an effort. Accordingly, Mrs. M. E. Steele and Miss Henrietta DeChaumes organized a small Auxiliary. Its life was of short duration, for before the summer had passed, it had silently passed out of existence.

Not only were the young people organized and at work, but the older ones also. When Mr. Hay arrived the plan of dividing the membership of the church into circles, and the territory occupied by the membership into districts, had been partially perfected, and several circles had been organized and were at work, and as fast as possible the others were organized. Mr. Hay approved the plan and encouraged it as much as possible. The prominent thought in this work was the promotion of the social life of the church.

Eight circles were organized, viz: Calendar Circle, Mrs. D. Y. Howze, president; Central, Mrs. J. M. Cotton, president; Cheerful Workers, Mrs. E. P. Hamblen, president; Flower, Mrs. A. G. Howell, president; Lightbearers, Mrs. G. W. Scheultz, president; Progressive, Mrs. A. L. Metcalf, president; Sunshine, Mrs. Frank Williford, president, and Workers, Mrs. T. W. Archer, president. Each circle held one social meeting a month; each hostess invited her friends, whether they belonged to the circle or Home Mission Auxiliary or not. In this way the acquaintance of the members was extended. Although the chief work of the circles was social, yet each circle could select some special work, and each one did. The Flower Circle took for their special work sending flowers to sick and shut-in people within their district. The Calendar sewed for Crittenton Rescue Home. The Progressive collected toys and books, especially picture books for Orphan Home at Waco. The Lightbearers collected and made clothes for cast off and indigent babies. The Sunshine distributed literature and sent delicacies to the sick; the Central gave entertainments for the benefit of the young people. The

Cheerful Workers devoted their attention to working women; and the Workers supplied the sewing school with material and gave refreshments for the school and the News Boys' Club. All work was reported to the Home Mission Auxiliary, and incorporated in its report to general secretary. All contributions were voluntary; no dues were required. The president of each circle was a member of the Home Mission Auxiliary.

These circles brought more women into active work than had ever been possible to enlist in church work previous to this pastorate. The Home Mission Auxiliary, with the assistance of the circles, averaged about 1000 visits annually, besides the work in various lines indicated. At the conclusion of the Week of Prayer, each year a reunion of all the circles was held and the first vice-president of Auxiliary of W. H. M. S., Mrs. I. M. E. Blandin, read the report of the year's work. During these years, the Week of Prayer received much attention. The attendance was large every day; the program was rendered in an interesting and instructive manner, and the collections were large.

After the reading of the reports and remarks by the pastor, refreshments were served; these were really profitable and enjoyable occasions.

However, the number of connectional members was not materially increased by the formation of the circles, though the number of workers and the amount of work done was very largely increased.

The Home Mission work did not monopolize the attention of the women of Shearn Church. The Auxiliary of the Foreign Missionary Society was earnestly engaged in appropriate work. The membership of this

Auxiliary was 48, and they raised on an average of \$224.50 annually.

As may be inferred from this account of the work of the church, Mr. Hay certainly had the faculty of keeping people busy; he seemed to have something requiring attention all the time—now, a reception or entertainment for the young people, now the parsonage needed attention; again, cottage prayer meetings were needed, and so forth.

In May, 1901, Mr. Hay held a series of meetings, and during that time many cottage prayer meetings were held by the different circles. Much interest was manifested during this meeting, and more than one hundred people were converted. At the close of the meeting he received 72 into church membership, forty of them young people, Sunday School pupils mostly.

Each year during his pastorate, Mr. Hay had a revival; these revivals were the means of bringing many, especially the young people, into the church. Though the work prospered it was not all smooth sailing; there were ups and downs, and some hinderances.

The first break in the work that called for readjustment was made when the Board of City Missions disbanded. This board simply ceased to exist, for reasons never understood or explained. Of course, the News Boys' Club was disbanded, and the sewing school was dismissed.

The pastor was quite anxious to get a Deaconess as an assistant, but this seemed impossible, when quite unexpectedly a Deaconess from Chicago came to reside in Houston on account of her health. After a few

months rest she announced that she would like work, and was employed by the Board of Stewards as an assistant to the pastor.

The sewing school was reorganized and plans for other work were under consideration. After due deliberation, Mr. Hay decided the best plan would be to establish a Settlement Home, and work among the army of foreigners who had established themselves in Houston.

He so advised the Home Mission Auxiliary, and correspondence was commenced with Mrs. George S. Sexton, who had been appointed Superintendent of City Mission Work for the Texas Conference Home Mission Society. Finally, the arrangements for a meeting at the conclusion of the Week of Prayer was made, and Mrs. Sexton promised to be present. At the close of the exercises she delivered an address, setting forth the purposes of City Mission Work and pointing out some of the means for the accomplishment of these aims. She then partially organized a board, and appointed a meeting for the completion of the organization.

The organization was completed as soon as possible. a house was rented in the Second ward and a Settlement Home opened. A kindergarten was started, and also a sewing class; Miss May Wilson, Deaconess, in charge.

This was the last enterprise undertaken during the four years pastorate of Mr. Hay.

At the expiration of the quadrenium, the Sunday School was well organized with all modern departments, beginning with a Cradle Roll and passing through Infant Class, Primary, Intermediate, Senior, and to a

large Adult Class, and a Home Department, with an enrollment of sixty five; the total enrollment of 760.

When Mr. Hay came to Shearn, the enrollment of members was 700. When he left it was 1100, making a net increase of 400. He received 600 during the pastorate and dismissed 200.

From the very beginning Shearn had been a favorite church with strangers, travelers and transient sojourners; and as Houston increased in population this class of hearers increased also, and while Mr. Hay ministered at Shearn he preached to a larger number of this class than any preceding pastor. The house was filled at every service, and when any unusual occasion arose it was necessary to use the chairs from the Sunday School room.

The four years ended, the last Sunday came, and sad indeed were the hearts of the congregation as they listened to his last sermon. This sermon was prefaced by an expression of his appreciation of the kindness he had received from the congregation during his pastorate. One statement was, "I heartily thank you for the ready, willing co-operation in my endeavors. I have never expressed a wish but it has been freely granted; never proposed a plan of work that has not met hearty co-operation."

The man who had won a reputation among the people of North Texas for powers as a preacher, soon demonstrated that he had executive ability as well, for within a few months after the beginning of his ministry here there was a transformation at Shearn. Every department was put to work, and above everything else, the Sunday School was made more and more the strong

right arm of the church. People flocked to the church services in increasing numbers, the prayer meetings were largely attended, and every feature of the church life took on increased energy. Not only his own church felt his influence, but Methodism in every section of Houston was more alive than it had ever been. While on the district he continued the work he had begun, on a larger scale. Mr. Hay's first pastorate was near Lamar Avenue Church, in Paris, a church which he organized and built up. He has held pastorates in Oak Cliff, Abilene, Belton, Vernon, Corsicana, and Houston, and now has been assigned to a metropolitan church, the old Centenary, in St. Louis, the mother church of St. Louis Methodism, where for succeeding generations the most eminent preachers of the denomination have ministered to the people.

The Houston Post usually published reports of sermons in its Monday morning issue, and from a report of Mr. Hay's last sermon the following extract is taken: "The sermon was a characteristic one, and eloquently delivered. From the text contained in one of the Psalms, 'I was glad when they said unto me let us go into the house of the Lord,' a strong exposition was made of the theme, 'The Church's Material and Spiritual Equipment.' The minister appealed for a live and energetic Christianity, a system that would apply to the present day just as they were applied in the time of Christ by the Lord himself. The church of the future, Mr. Hay declared, would be a church with hospitals, and schools, and asylums. It would be a workshop, rather than a temple, a place for service, rather than for beauty. 'And

the minister of the future would be a business man. Not that I would detract in any particular from the sacredness of his calling, but the day of the closeted preacher is past. We demand men who realize that they are in the world; a man among men.' " The same reporter still further comments on Mr. Hay's work as follows: "The splendid achievements accomplished by the congregation in the Lord's work and the material advancement made by it during the past four years are telling testimonials of the efficiency and worth of the man, both as a pastor and a preacher. He has been instrumental in building up a large and noble work in this community, serving not only his own congregation, which ranks as the largest and wealthiest Methodist Church in Texas, but serving with altruistic spirit which looks beyond denominational lines. He has served his people and the community wisely, sympathetically, and patiently, experiencing together the sorrows and grievances of a city pastor's life and winning for himself an enduring place in the hearts and affections of all who knew him."

Samuel R. Hay was born in West Tennessee, October 15th, 1865. His father was a member of the Memphis Conference, and in 1881 transferred to North Texas Conference, of which he is still a member.

Mr. Hay received his education at the Southwestern University at Georgetown, taking the theological course. He was licensed for the Methodist ministry at the age of nineteen years, and one year later, in 1887, he joined the North Texas Conference. The greater part of his ministry, stretching through seventeen years, has been within the bounds of that Conference, whence he

was transferred to the Texas Conference in 1900. He came to Shearn Church from First Methodist Church of Corsicana.

In education and training he is a Texan. All his work has been done in Texas, and the fact that he declined to consider an opportunity of a pastorate in the North—the church was one of the largest and most important of metropolitan Kansas City—shows that his desire is to remain identified with the interests of this State. He is yet a young man, is eloquent; intensely interested in his chosen work and has splendid prospects for a continued and enlarged success.

At the close of his pastorate of Shearn, he was Presiding Elder of the Houston District, and of course continued to reside in Houston, much to the joy of a host of friends. He administered the affairs of the district in a masterly way, greatly strengthening Methodism in that section of the Conference. He planned and arranged for the building of two new churches, St. Paul's in the South End, of Houston, and Grace Church, at Houston Heights. He gave careful attention to the women's work and induced some churches who have never organized Home Mission Auxiliaries to organize them. The work of the district advanced along all lines during his administration.

In 1906 Conference met in Tyler, and there Mr. Hay was transferred to St. Louis Conference and stationed at Centenary Church. This was done at the urgent request of the Board of Stewards of Centenary, one of them attended Conference to press the matter. In his new and foreign field of labor Mr. Hay is having the

same success that has always attended his ministry; he is captivating the hearts of his hearers and turning many to righteousness.

CONCLUSION.

REV. J. W. MOORE.

When Conference convened in November, 1904, Mr. Hay's quadrenium ended. His successor was Rev. J. W. Moore, who had been pastor in San Antonio. Mr. Moore found a comfortable parsonage and a warm welcome awaiting him.

He also found every department of church work well organized, and perfect harmony prevailed in the church.

All lines of work ever undertaken were in active operation, except the news boys' work. Several times this work had been inaugurated and continued for awhile and then dropped, because voluntary workers find great difficulty in managing such unruly citizens as news boys usually are. A large church—something over a thousand members—and so many lines of work is certainly a great and responsible undertaking.

For this work Mr. Moore seemed well equipped. His whole life was a training for just such work as a pastor of Shearn Chruch must do if he would sustain the long established lines.

Mr. Moore is the son of a highly esteemed and useful member of the Holston Conference, the Rev. E. W.



REV. J. W. MOORE

Moore. In 1868, Mr. Moore was stationed in Franklin, N. C., where the subject of this sketch, Rev. James Weaver Moore, was born December 2d, 1868.

However, Mr. Moore was reared in Southwestern Virginia. Much of his youth was spent in the neighborhood of Emory and Henry, where he attended school. After completing a course at Emory and Henry, Mr. Moore entered Vanderbilt University. After attending two years his health would not permit him to continue, and he joined the Holston Conference, and was sent to Rogersville, Tenn. Next year he attempted to go to Vanderbilt, but was obliged to abandon the intention and was sent to Amherst Circuit; he remained two years and was transferred to Virginia Conference, and stationed at St. James' Church, Richmond, Va. Here he was initiated in an entirely new line of work, city church work, and after serving an apprenticeship of two years, he was sent to Queen Street Church, Norfolk, Va. This charge presented work along the same lines, perhaps a little more diversified, and then Mr. Moore was transferred to Louisville Conference and stationed at Fourth Street Church, Louisville. During his quadrenium there the new church was built under his supervision. This church is one of the largest and handsomest churches in Southern Methodism. The arduous labors of this charge somewhat impaired Mr. Moore's health, he was never robust, and he desired to seek a more healthful climate, and was transferred to the West Texas Conference and stationed at Travis Park Church, where he remained two years, and was then transferred to the Texas Conference and stationed at Shearn.

This charge presented a field for varied and extended city mission work. This resulted from the cosmopolitan character of the population of Houston, from the influx of foreigners of different nationalities, and the crowds of strangers that thronged her gates. For years Shearn had been committed to this work, and in deed if not in name this church was emphatically the "Church of the Stranger." Mr. Moore brought to this work much natural ability, years of experience and training, and much love for such work. Truly the "five talents" and an ample field for their exercise in gaining other five talents. Naturally, the question, "What will he do with it?" arises, but as yet cannot be definitely answered, though the prospect of an abundant harvest is good, and some future historian may have the pleasure of recording great and glorious things of this quadrenium.

As a preacher, Mr. Moore ranks considerably above the average, and though he inclines to plain, practical, common sense expositions of Scripture, his sermons are not devoid of eloquence and oratorical effects.

As has happened several times before, a colony of the Shearn members withdrew to establish a new church—St. Paul's—and then the property was sold, and it seems likely to be destroyed; the memorial windows are already ruined, picked to pieces.

Another church may be built, perhaps will be, but it will never have the prestige, the history that Shearn has made. It never will be the mother church of Methodism in Houston—only one of the Methodist churches in Houston. The record is closed, nothing remains but to write,

FINIS.

FIRST OFFICIAL BOARD OF SHEARN CHURCH.

The only record of this "Board" extant is found in Thrall's "History of Methodism in Texas." He mentions Charles Shearn, T. W. House, Alexander McGowen, Darius Gregg, and G. S. Hardcastle, as members of this board, but does not say who were Trustees or who were Stewards. However, it is known that Alexander McGowen and T. W. House were Trustees; whether there was any other Trustee or Steward does not appear. It is a noticeable fact that when these men were elected to office not one of them was a rich man. They were men of integrity and diligent in business. They have all passed to their final destiny, where they must render an account of this stewardship, and in reviewing the official record they made the conclusion is, they as nearly approached the character of Caesar's wife as any board of officers that ever served a Methodist church. There was not one of them who would have tolerated a bar room in connection with his place of business. Not one against whom the most captious and fault-finding could bring charges of improper conduct.

As a rule the officers of Shearn Church have been wisely chosen, and they have proven faithful stewards.

Also, long continued service has been a noticeable feature in connection with this service. Mr. Shearn was a Steward 31 years; Mr. Hardcastle many years; Mr. Gregg, 41 years; Mr. McGowen was a Trustee 51 years, and Mr. House, 39 years. All these were removed by death except Mr. Gregg, who transferred his membership to McKee Street Church when that church was organized.

Since those early days others have served long terms. Mr. J. F. Dumble came to Houston in 1853, and soon afterwards was elected Steward and served about 39 years, until failing health and increasing infirmity caused him to resign. Mr. S. M. McAshan came to Hous-

ton in 1864, and soon afterwards was elected a Steward, and in 1880 he was elected Treasurer of the Board of Stewards; in 1877 he was elected Trustee, and held these offices from the time of his election until his death, in 1903. He was a Steward 40 years, a Trustee almost as long, and Treasurer of the Board 23 years. His son, J. E. McAshan, was elected a Steward in 1876, and has continued until the present time, and is now President of the Board. Mr. T. W. Archer came to Houston in 1872, and was elected Steward in 1878 and Trustee in 1878, and has held both offices until the present time.

These were the longest terms of service, and the next longest were W. B. Jones, Steward 20 years and Trustee 10 years; A. G. Howell, Steward 22 years and Trustee 15 years. Both transferred their membership to St. Paul's when that church was organized. Judge E. P. Hamblen was Steward and Trustee many years, and resigned when the old Shearn property was sold.

Material for sketches of Messrs. Gregg and Hardcastle could not be obtained. Mr. Gregg's relatives do not now live in Houston, and they didn't think best to answer the letter requesting data for a sketch.

OFFICIAL ROLL FOR 1883.

J. E. McAshan, S. M. McAshan, John Shearn, Ed Smallwood, J. V. Dealy, W. F. Krahl, T. S. Blanton, Chas. H. Bering, S. A. McAshan, E. P. Hamblen.

Trustees—S. M. McAshan, T. W. House, E. P. Hamblen, T. W. Archer, C. H. Bering, A. McGowen, Ed. Smallwood.

Local Preachers—J. Boyd and H. Cline.

BUILDING COMMITTEE OF FIRST SUNDAY SCHOOL ROOM.

Chas. H. Bering, T. W. House, W. F. Krahl, S. M. McAshan, T. W. Archer and N. T. Ayres.

BOARD OF STEWARDS FOR 1889.

Chas. H. Bering, T. W. Archer, W. B. Jones, A. G. Howell, J. E. McAshan, S. M. McAshan, E. P. Hamblen, G. W. Crowder, A. T. Wilson. To these were added L. L. Jester, W. N. Brown, B. A. Shepherd and T. W. House, November, 1889.

This Board negotiated the payment of the debt on the church, made arrangements for sewerage and paving the sidewalk on Texas Avenue, Travis Street and Milam Street, enlarged (practically built a new) Sunday School room, bought a pipe organ, and built (supervised the building) of McAshan Chapel. They always had some work besides the regular routine in progress.

OFFICIAL ROLL FOR 1896.

Stewards—T. W. House, chairman; S. M. McAshan, A. G. Howell, T. W. Archer, C. H. Bering, J. E. McAshan, W. B. Jones, W. B. Chew, W. N. Brown, J. M. Cotton, Geo. T. Moore, T. W. Ford, S. F. Carter, E. F. McGowen, R. Warrendorf, E. P. Hamblen, G. W. Scheultz, W. B. Jones, A. L. Nelms, Theo. Bering, Jr., Frank Arnim, S. E. Tracy, Y. W. McNeil and J. I. Campbell.

Trustees—T. W. House, S. M. McAshan, J. M. Cotton, T. W. Archer, W. B. Jones, W. B. Chew, C. H. Bering, H. T. Keller, Jacob Chase, J. E. McAshan, A. G. Howell, E. F. McGowen.

Local Preacher at this time—W. M. Micheau.

This Board built the addition to the church. The contract was given to Mr. Davis on his bid of \$4,642, but he declined to serve, and the contract was given to C. H. Bering.

BOARD FOR 1900.

T. W. House, S. M. McAshan, J. E. McAshan, C. H. Bering, A. G. Howell, W. B. Jones, W. B. Chew, E. P.

Hamblen, J. M. Cotton, T. W. Archer, S. F. Carter,
Theo. Bering, Jr., Geo. Moore.

Trustees—T. W. House, S. M. McAshan, J. E.
McAshan, E. P. Hamblen, A. G. Howell, T. W. Archer,
J. M. Cotton, J. I. Campbell, W. B. Chew, C. H. Bering,
S. F. Carter.

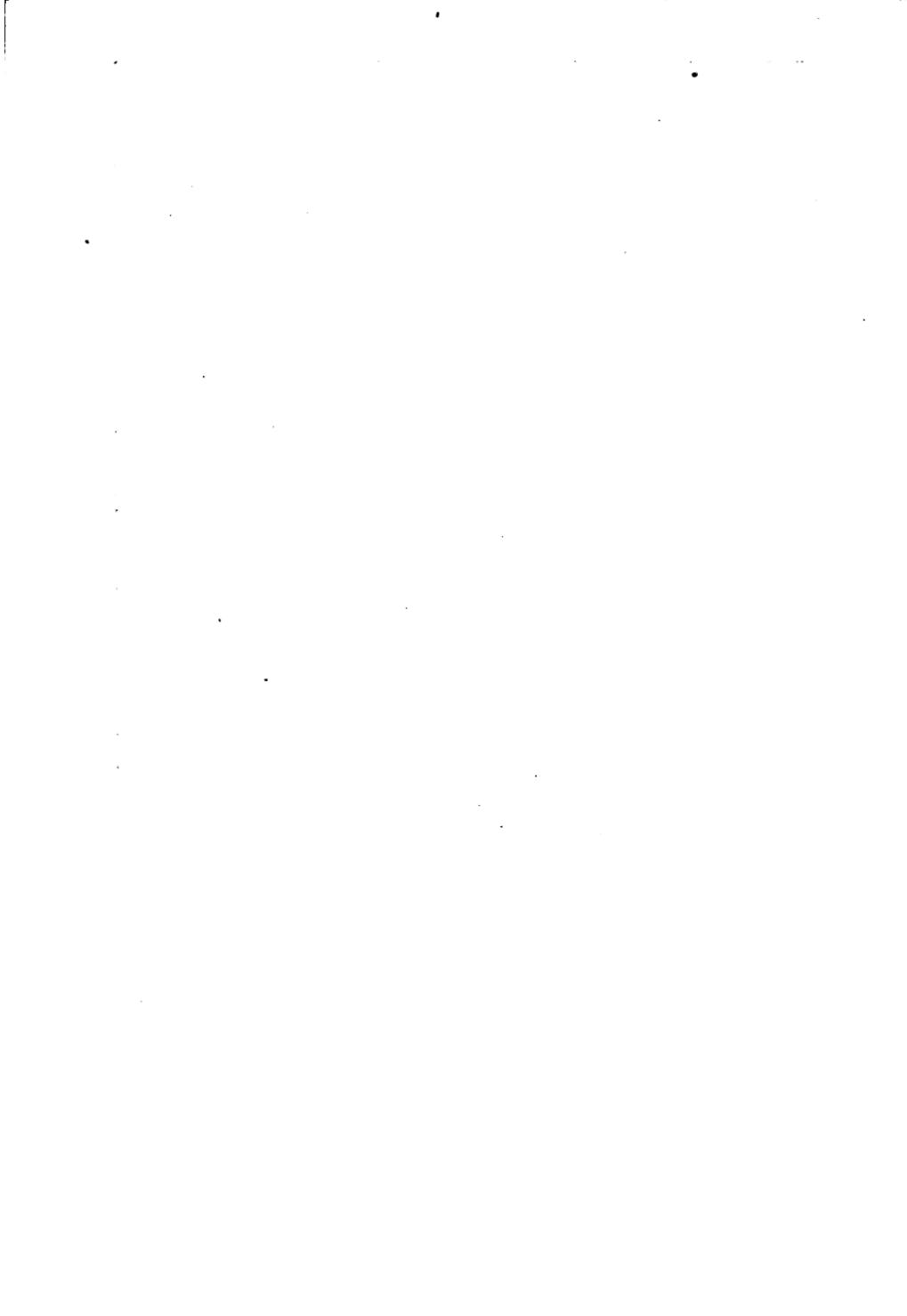
This same Board served during 1901, with the addition
of Ed. S. Phelps and T. A. Swinden. W. B. Jones
was added to the Trustees.

This Board built a new Sunday School room, and
bought a Parsonage.

The Building Committee consisted of T. W. House,
W. B. Chew, W. B. Jones, J. M. Cotton and J. I.
Campbell.

The Committee for Purchase of Parsonage consisted
of J. I. Campbell, A. G. Howell, T. W. House and the
Pastor, Sam R. Hay.

Local Preachers—W. B. Phillips, William Bradburn.





ALEXANDER McGOWEN

DARIUS GREGG

CHARLES SHEARN

T. W. HOUSE, SR.

G. S. HARDCastle

CHARLES SHEARN.

Mr. Shearn was a native of England; he emigrated to Western Texas in 1834. In 1835 he was a member of Captain Dimmit's Company. When Gen. Urrea was marching from Paticio to Goliad, he captured several squads of Texans, and in one of these was Mr. Shearn. Mr. Shearn and his companion, Mr. Hardie, were tied back to back to be shot. Gen. Urrear seeing John Shearn, then a lad, clinging to his father's neck, and being unwilling to have a child shot, began a conversation with the boy, who had learned Spanish, and when he ascertained that the two men were British subjects, they were set at liberty.

Mr. Shearn immediately removed his family east of the Brazos, and in 1837 he moved to Houston. His homestead was on the north side of Prairie avenue, between Austin and Caroline streets; his place of business on east side of Main street, between Franklin and Commerce streets. He was a successful merchant and accumulated a considerable fortune.

Though never an office seeker, he was Probate Judge of Harris County six years, and his integrity and strictly honest business dealing were so universally acknowledged that everyone felt that interests of the widow and the orphan were in safe hands. Judge Shearn's career is an instance of a man accumulating a fortune by honest industry; it shows that a man may be honest and upright—a Christian—and yet make money, for all the ability to acquire money depends on diligence and good judgment more than on trickery or sharp dealing.

Mr. Shearn was an old-fashioned Methodist, loyal to the doctrines, faithful to duty, and generous with his time and money in the interest of the church.

He was a member of the first "class" organized in 1837, and very soon was made "class leader," an office

he held until the close of his earthly career, meeting his class promptly until a short time before his death, when feeble health rendered this impossible.

When the church was fully organized in 1842, he was made a Steward, and retained this office until his death, about thirty years. He was chairman of the building committee of the first church, and when this church fell down, he immediately began preparation for another, and he was chairman of this building committee also. The church was built, but in spite of strenuous efforts, there remained a debt of \$3,000. Mr. Shearn's health was growing feeble, and he was anxious to see the church free from debt before his summons would come, and he proposed to pay \$1,000 of this debt if the congregation would raise the other \$2,000. The pastor, Dr. Kavanaugh, laid the proposition before the congregation, they accepted it and raised the money, and Mr. Shearn had the pleasure of knowing that the church was free from debt. He had already spent much time supervising the construction, and a liberal amount of money. Mr. Shearn's interest was not confined to the church of which he was a member, but whenever and wherever his services were needed they were freely given. One instance of this was his service on behalf of the Christian Advocate. The paper was then called the Wesleyan Banner, and was published in Houston. Some way the publishing committee did not succeed in making the paper pay expenses, and there was some thought of discontinuing the publication. Friends of the enterprise in Houston raised \$1,000 to enable the committee to continue the publication, but they were much in need of a financial agent. Mr. Shearn accepted the task, without fee or reward, and so successfully managed the business affairs of the paper that by the close of the fifth volume, in July, 1854, the debt had been paid and the receipts covered all expenses.

Again, in 1864, when the paper had been reduced

to half a sheet, and the engine and power-press were ruined with rust and the type so "pied" up as to be almost worthless, Shearn came to the rescue, and became financial agent, and in one year he put the paper on a paying basis. Both services were rendered without fee or reward, but the Texas Conference gave Mr. Shearn a unanimous vote of thanks.

He also gave freely of his time when the epidemics visited Houston—and they were frequent in those days—he devoted his whole time to the visitation of the sick. Also the needs of the poor claimed much of his time. Thus it may be seen that Mr. Shearn was not one of those who think they have fulfilled the whole duty when they have paid a percentage of money into the church treasury, but one who freely laid on the altar of service time, talents, and money as well.

It was this life-long devotion to the church and the interests of humanity, that his co-laborers sought to honor, when they gave the name "Charles Shearn Memorial" to the third and last church built on the old Shearn property.

At the last "class meeting" Mr. Shearn held, some mention was made of his wife; and he remarked he would not tarry long, he was setting his house in order to be ready for the summons.

His business affairs were all arranged, and in October, 1871, he gave up housekeeping, and moved to the residence of his son, John Shearn, on Main street, and only a few weeks afterwards, November 12, 1871, he peacefully passed from earth.

Mr. Shearn was not only a loyal, devoted servant of the church, but his service was of long duration; for more than forty years his name appears on the official roll of the Methodist Church in Houston.

ALEXANDER McGOWEN.

Alexander McGowen was born in the State of North Carolina, July 5, 1817. When only three years of age his parents moved with him to Alabama, where they shortly afterwards died, leaving him an orphan in his early youth.

In 1839 he came to the Republic of Texas and at once located in Houston. About one year afterwards he was happily married to Sarah Christopher, with whom he lived in blessed union for many years. When Mr. McGowen came to Houston, it was a struggling town of some three thousand inhabitants, and he saw it grow year by year until it reached its present magnitude and commercial importance. Throughout these years of growth he was constantly identified with the interests of the city and county, both as a private citizen and a public official. In a business way he was always foremost as a man of push and enterprise in everything which would contribute to the prosperity of the city; and as an officer of trust he did everything possible to advance its interests.

He was a prominent member of the constitutional convention of 1845, and took an active part in the proceedings of that memorable and historic gathering. At that time he rendered incalculable service to the educational interests of the State, in that he had much to do with setting apart a large portion of the public lands for that purpose. Had he done nothing else for the public, that service is enough to make his name and those associated with him immortal in Texas.

He held many offices of public trust; at one time he was Chief Justice of Harris County, and no man ever administered justice with greater discrimination and impartiality than he did. He was often a member of the council, and during three terms he was the honored Mayor of the city. In all these positions of official life his acts were marked by clear judgment, prudent

forethought and unquestioned wisdom. For more than six years he was the trusted treasurer of Harris County, and thousands of dollars of the public funds passed through his hands. He administered the important affairs of the office with rare caution and scrupulous honesty.

During his whole life as a private citizen and a trusted official his conduct was above the breath of reproach or suspicion.

He was also a man of deep sympathies, and broad benevolence. He was ever ready to help the helpless and befriend the friendless. He never turned a deaf ear to the cry of the needy, or to the wail of the broken-hearted.

Such a character is not maintained by chance, but by the true principles of religion and morality; and Mr. McGowen's character was the result of his abiding faith in God and in Jesus Christ His Son. In the word of God he found those great rules by which his life was governed, and he made them the man of his counsel.

Soon after he arrived in Houston—in 1840 or '41—he made a profession of faith and joined the "class." When the church was permanently organized in 1841 he was a charter member, and was elected a Trustee, an office he held until his death in 1892—fifty odd years. For many years he was a Steward, also. At one time he and Charles Shearn, Sr., were the main supports of the church financially. He was always the unfailing friend of the preacher, and underneath his hospitable roof many of God's weary itinerants found open-hearted entertainment. Many a weary preacher, thus refreshed by Christian hospitality, has gone on his way rejoicing, better enabled to endure the hardships necessarily encountered by an itinerant in the early days of Methodism in Texas.

Under the inspiration of his religious conviction, Mr. McGowen grew old gracefully. In fact, he remained

young in spirit to the end of his journey. The infirmity of age and the decay of his physical organism did not cloud his spirit or embitter his life. He remained bright, cheerful, and joyous to the close of his day.

Dr. Rankin concludes his funeral discourse (from which this sketch is taken) by saying: "I hold him up today as an example to young men, worthy of their study in emulation. In his life of industry, of temperance, of integrity, of religious conviction, and purity of character, he is a splendid model for the young manhood of this day."

The funeral service of Mr. McGowen was held in Shearn Church, and marked features of this gathering were that almost every old citizen who could possibly attend, was present, and a large number of colored people was present. Most of both classes had known Mr. McGowen well, and the exclamation of a white-headed negro, "I worked for him many a day—he was a good man," was fit eulogium. He was buried in the old City Cemetery, beside his wife, who, many years before had preceded him to the spirit world.

T. W. HOUSE, SR.

Thomas William House was a native of Stockest-Gregory, Somersetshire, England. His family were good English stock, plain people who claimed no connection with the aristocracy or nobility; they had for generations lived in his native place, but Mr. House was fully convinced that America offered greater advantages to young men than could be obtained in England; therefore, as soon as he attained his majority, March, 4, 1834, he sailed for New York.

During the summer of 1835, he became acquainted with Mr. McDonnell, who was the proprietor of the St. Charles Hotel in New Orleans. Mr. McDonnell was so much impressed with the young man he offered him a good position, and thus Mr. House was induced to go

to New Orleans. He remained in New Orleans until the fall of 1837, when he decided to try his fortune in Texas, and located in Houston, where he established an independent business—a bakery and confectionery—which proved a success. His store was on Main street between Franklin and Commerce, where the Postal Telegraph now is located. After a few years he bought the stores of Stevens and Company—they were where the T. W. House Bank now is located—and for years he owned the largest wholesale dry goods and grocery business in the State. Mr. House did not confine his business to merchandising; he invested largely in Texas land, established plantations; engaged extensively in cotton buying, shipping direct to Liverpool; and controlled a banking system.

Notwithstanding his manifold private enterprises, he never neglected his duty as a citizen of a republican government. He always took an active interest in municipal affairs. He was mayor for one term, and alderman two terms of two years each.

He was the friend and promoter of every enterprise that tended to advance the interests of Houston. He was a stockholder in five railroads, president of one, and built one line—the Texas Western Narrow Gauge—and he aided one road in a substantial way when aid was much needed. He was a charter member of the Ship Channel Company, and one of the originators of the Gas Company, and one of its largest stockholders, and president of it for many years. He also invested in the Direct Navigation Company, the Street Railway Company, the compress companies. In fact, he contributed largely to all public enterprises, and whenever occasion demanded lent his personal influence and active effort for the success of any movement which he believed to be for the welfare of the community in which he lived.

Mr. House came to Houston, a stranger from a foreign land, and without family influence, or support of influential friends, he amassed a fortune and attained

a position of honored distinction. Mr. House attained his position by no royal road to success, but by the common path of constant, strenuous and laborious effort. In following this path he encountered the usual amount of hinderances, perhaps more than the usual difficulties, trials and severe ordeals, but under all circumstances he ever maintained the character of an honorable gentleman, actuated by noble impulses, and dominated by lofty sentiments. Great as were his achievements, his virtues were greater than they were; his personal worth far surpassed his gains. A prominent trait of his character was his loving kindness; he was ever ready to sympathize with those in distress, ever ready to aid the needy; none ever applied to him in vain, once satisfied that aid was needed he gave generously and asked no questions. Perhaps it was this loving kindness that enabled him to draw men around him, to gain their respect and confidence, and hold them with unvarying devotion to himself and his interests.

At all events there were few changes in the T. W. House various and manifold business concerns; when once the relation of employer and employee was established, it lasted until severed by death.

Mr. House was not unmindful of the pleasures and responsibilities of social life, but wasted no time in the frivolous follies and fads of "society." In this regard, as in all others, his conduct was characterized by strong common sense.

When he married Mary Shearn, only daughter of Charles Shearn, Sr., he was reasonably sure that he could support a family in comfort. The young couple commenced housekeeping in a modest but comfortable cottage, located on the same lot as the present "old House Homestead," but fronting Bagby street. This cottage was afterwards moved and made a part of the "homestead."

Eight children—seven sons and one daughter—came to bless and brighten their home, but their cup of bliss

was not unmixed with sorrow. The eldest son died in infancy, and some years later a bright manly boy crossed the "river." Six attained maturity, but the death angel claimed one of these just as he reached majority. At intervals three others have joined the group on the other side until only two—T. W. and Edward M.—remained on the shores of time. Mrs. House died January, 1870, and Mr. House followed her January, 1880. Both were sadly missed in Houston.

All who had been associated with Mr. House mourned his departure as one mourns the loss of a dear friend; but by none—save the family circle—was he more deeply mourned, more sadly missed, than by the membership of Shearn Church. Though never a member of any church he was a constant attendant on the services of the Methodist Church, and a liberal contributor to church enterprises, and a faithful guardian of the interest of the church.

Mr. House was one of the first acquaintances of Rev. T. O. Summers, when he came as pastor of the Methodist Church, and they became warm friends. So favorably was Mr. Summers impressed with the character of Mr. House that notwithstanding Mr. House was not a church member, Mr. Summers recommended him for one of the Trustees of the newly organized church. Mr. House retained this office until his death. He helped to build two churches on the old Shearn Church property, but when the third was to be rebuilt he and all the original official board save one, Alexander McGowen, had passed to the "great beyond." After his death, his son, T. W. House, was made Trustee, and for sixty-five years the name T. W. House appears on the records of Shearn Church as a Trustee. And they were Trustees indeed.

MR. G. S. HARDCastle.

Mr. Hardcastle came to Houston in 1836, before houses were built. He purchased a large tract of land near the Sabine bridge, and afterwards built a house on San Felipe street, still known as the Hardcastle place. Here he and his sister lived for many years.

After her death Mr. Hardcastle lived alone until he passed over the "river," in 1884.

Mr. Hardcastle was a native of Dover, Delaware. Just what caused him to leave his native place and seek the wilds of Texas is not definitely known, but from his avoidance of society and the fact he never married gives coloring to the surmise that some romance was the secret of this singular lonely way of living. However, Mr. Hardcastle was a devoted Methodist, and was a member of the first class organized in Houston, 1837; and when the church organization was completed in 1841, he was made a Steward and retained the office until his death.

Mr. Hardcastle was a strenuous business man and acquired a large property, but there was never any odor of taint about his money. He was always a liberal contributor to church enterprises.

To be a Steward of the church in those earlier days meant much. Preachers were very careful about the selection of Stewards, and perhaps there never has been a minister in the Southern church who has entertained such strict ideas of such matters as Dr. T. O. Summers; certainly not one who was ever more strict than he.

Rev. R. Alexander was Presiding Elder of the district at that time, and to receive the endorsement of two such men was a certificate well worth having.

DARIUS GREGG.

Mr. Gregg was one of the very first settlers in Houston. He arrived with his young wife about the time the town was laid out, and as he was a surveyor by profession doubtless he lent a helping hand in laying out the town. He bought a tract of land across the bayou and built his house where the oil mill now stands. Later he purchased fifty acres in what is now the center of the Fifth ward.

His children have moved from Houston, and little is known of him; about the most is a little of his church record.

He was a devoted Methodist, and seldom missed a service, be it class meeting, prayer meeting, love feast, or preaching; notwithstanding he lived so far from the church. He was selected by Dr. Summers as one of the Stewards of the church organized in Houston by Dr. Summers. He rendered faithful service until he transferred his membership to the church established in the Fifth ward—McKee Street Church.

Mr. Gregg assisted in building two churches on the original church property, and then worked faithfully to establish a church in the Fifth ward.

All those interested in the building of the first church have passed from time to eternity, and many of those who worked faithfully to build the second church, and even some of those who were prominent in promoting the building of the third church.

However, Mr. Charles H. Bering, who was the contractor who built the second and third churches, is still an active member of the church and has been for many years a Steward of Shearn.

Churches and members pass away, but the church triumphant remains, where the faithful will meet in permanent membership.

Oh, what a gathering that will be when all the Shearn membership meets around the great white throne, when the little group that composed the first church will be joined to the hosts that have been added to the church since that day; who knows but they will be allowed to sing the same old songs and hold a real love feast?

CHAPTER XIII.

CHURCH SOCIETIES—LADIES' AID.

This important aid to a pastor was organized in 1876 by Rev. R. T. Nabors. The first meeting was held at the residence of S. M. McAshan, on corner of Main and Clay. A few of the charter members were: Mrs. J. M. Cotton, Mrs. J. F. Dumble, Mrs. George Dumble, Mrs. Butt, Mrs. D. W. C. Dunn, Mrs. S. M. McAshan, Mrs. Small, Mrs. Winch, Mrs. Middleton, Mrs. Littig, Mrs. Gearing, Mrs. Mendenhall. Mrs. Sam Small was elected president, Mrs. Mendenhall, vice-president; Mrs. Littig, treasurer. The monthly dues assessed were 25 cents per member, to be applied to the relief of the poor. Mrs. Small was president two years, and then Mrs. Mendenhall was president two years, and Mrs. J. M. Cotton was president from January, 1880, to January, 1890. In 1880, the Aid arranged "an Art Loan"—this consisted of curios, valuable pictures, and specimens of fancy work, and mementoes of Texas history. The articles were arranged in the old market hall. By this entertainment the ladies realized \$1,800, which was used to build a new parsonage. The old brick parsonage had ceased to be fit for a residence, and had been allotted to the janitor for his use. In 1881 the ladies requested to be allowed to build a parsonage with the money in hand and whatever they could raise; also requested that a committee be appointed to select the location for the new parsonage, and to be allowed to use the brick of the old parsonage in building the new one. All this was readily granted by the Quarterly Conference. The committee was Judge Winch, Mr. J. F. Dumble, and Mr. C. H. Bering. The site selected was the corner on Milam and Texas avenue. A seven-room cottage was built and furnished,

and in 1881 Mr. Werlein had the pleasure of moving into a new parsonage.

The records of this society have been lost, but something of its work can be gleaned from the reports of the pastors' reports to the Quarterly Conference. A report of 1884 states the Aid expended \$300 during that year for the poor. This amount for the size of the city and of the church was certainly a liberal donation.

In 1889 the Stewards concluded to enlarge the Sunday School room and to join the Sunday School room to the parsonage, and provide a study for the pastor and a parlor and kitchen for the ladies. This seemed quite a good move, and the space seemed ample for years to come.

Mr. B. A. Shepherd, who was much interested in the work of the Society, gave the Aid \$100 to furnish this parlor. Mrs. T. W. House, Mrs. J. M. Cotton and Mrs. Littig constituted the committee to buy the furniture. The first meeting in 1890 was held in the new parlor.

This was the annual election of officers, and Mrs. J. M. Cotton absolutely refused to be re-elected, and Mrs. I. M. E. Blandin was elected president. She was annually re-elected until 1901, when Mrs. T. W. Archer was elected president. Mrs. Blandin was not present when first elected, she was engaged on some work in the pastor's office, and the ladies sent Mr. Solomon, the pastor, to inform her of her election, and Mr. Shepherd conducted her to the president's chair and told her to proceed with business. Mrs. J. M. Cotton was made vice-president. The church was moving forward and the Aid also advanced; the membership was something over sixty, and constantly new members were added.

In 1893, the Aid was changed to a Home Mission Auxiliary. Although this step caused some to withdraw, the number increased instead of decreased, and

at the close of Dr. Rankin's pastorate the membership was 87. As first vice-president, Mrs. Cotton had charge of the local work. The Home Mission Society was comparatively new and not fully organized, but as the work enlarged the Auxiliary increased its officers and began new lines of work as they were adopted by the Board of Home Missions.

With the assistance of the pastor, Dr. Rankin, the Auxiliary employed a City Missionary, and gave attention to rescue work, and succeeded in reclaiming a number of fallen women.

A News Boys' Club was organized, and Mr. Thomas greatly assisted the ladies in this work. This club had a membership of 60. A sewing school was organized and chiefly through the efforts of Mrs. J. B. Hanks, who was a very efficient worker in this line.

The demands of the work were increasing much faster than the workers, and in 1900 Mrs. Blandin, with the hearty approval of the pastor, Rev. E. W. Solomon, divided the membership into circles and the territory occupied by the church membership into districts, and the Auxiliary furnished a president for each. These circles were organized to promote the social interests of the church. Each selected a name, and some line of work. The circles organized were: Calendar, Mrs. D. Y. Howze, president; Flower, Mrs. J. I. Campbell, president, for a short time, then Mrs. A. G. Howell; Cheerful Workers, Mrs. E. P. Hamblen, president; Lightbearers, Mrs. G. W. Scheultz, president; Central, Mrs. J. M. Cotton and Mrs. W. B. Chew, presidents, afterwards changed to Star Circle, Mrs. Van Vleck, president; Sunshine, Mrs. Frank Williford, president; Progressive, Mrs. A. L. Metcalf, president; Workers, Mrs. T. W. Archer, president.

The work of the Auxiliary received a mighty impetus through the efforts of these circles, the number of visits to the sick and strangers went up into the

thousands, the amount of clothing, provision and other charitable work greatly increased; cottage prayer meetings were held, children brought into the Sunday School, and a Home Department of the Sunday School organized and supervised.

Notwithstanding the local work was receiving so much attention, the connectional work did not suffer for want of attention. Neither did the claims of the parsonage; the ladies had the walls papered and bought new furniture, and made it a neat, comfortable home.

As a result of the work done by the circles, the ladies were ready and willing to contribute time and money for the "Settlement Work" when it was proposed.

When the work for news boys was revived and placed on a more permanent basis, the Home Mission Auxiliary was ready to lend a helping hand, and finally to take entire supervision of it.

When St. Paul's was organized, the circles were disbanded, because the division of members of the church also divided the circles, and no attempt was made to readjust the circles.

In 1901 Mrs. T. W. Archer was elected president and served one year; she declined a re-election, and Mrs. R. S. Lovell was elected president. She served one year and left the city. Mrs. A. L. Metcalf was then elected and served two terms, and was succeeded by Mrs. Frank Williford, who declined re-election, and was succeeded by Mrs. P. T. Major, who served one year, and having left the city she was succeeded by Mrs. T. W. Archer, the present incumbent.

Mrs. J. M. Cotton was first vice-president from the time she declined re-election for president until 1901, when Mrs. Blandin was elected and has been re-elected each year since.

Mrs. Littig was for a series of years the efficient treasurer of the Ladies' Aid, but the summons "come up higher" came and she passed to her reward. Mrs.

H. B. Rice was a faithful treasurer for many years, but ill health demanded a release from such arduous duty.

Mrs. T. W. House was the first treasurer of the Home Mission Auxiliary; faithfully did she perform the arduous labor until a press of duties caused her to decline re-election. Then Mrs. T. D. Hathaway took up the task and for six or eight years she faithfully served in that capacity, then a severe nervous affection caused her to resign the office. Since her resignation the office has been held only a few months at a time by anyone until the present incumbent, Mrs. T. J. Rice, was elected. She fills the place efficiently and to the perfect satisfaction of the Auxiliary.

For a number of years Mrs. T. W. Archer was the secretary of the "Ladies' Aid." As there are no records of that organization it is impossible to say who else served in that capacity.

The Auxiliary has had several very efficient secretaries: Mrs. W. M. Baugh, Mrs. Metcalf, and Mrs. F. A. Reichardt.

The corresponding secretaries have been Mrs. G. W. Scheultz, Mrs. W. M. Baugh, Mrs. Jonathan Lane, and Mrs. J. R. Parks.

These offices are not popular among ladies, but the Shearn Auxiliary has been fortunate in having efficient and faithful and zealous officers.

It was the plan of the ladies' auxiliaries to meet every Monday. The first Monday the Home Mission Auxiliary held a business meeting, and on the third Monday they held a social and literary meeting. On the second Monday the Auxiliary of the Foreign Missionary Society held a business meeting, and on the fourth Monday they held a literary and social meeting.

These social occasions were pleasant and profitable, and did much to promote a feeling of *esprit de corps* among the church members. The Home Mission Auxiliary also gave church receptions and receptions to new

pastors. The latest effort in a social line was a banquet to the men of the church and congregation.

One social occasion that was particularly pleasant was the reception given by the Ladies' Aid to Mr. B. A. Shepherd on his 87th birthday. The chapel was beautifully decorated with flowers and Southern smilax, but the feature of the decorations was the pyramid of light arranged by Mrs. J. M. Cotton, and occupied the center of the room. It was formed by arranging candles in pyramidal form, 87 in all, the apex was crowned with a green candle; around the base and running in a spiral among the candles was a piece of cardboard on which suitable texts were written in gold letters.

The Home Mission Auxiliary is now at work to raise money for the furnishing of the ladies' rooms in the new church.

SHEARN AUXILIARY OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

During the session of the Annual Conference, held in Houston December, 1881, the first Auxiliary of the Foreign Missionary Society was organized in the parlor of the parsonage by Mrs. Julianna Hayes, president of the Woman's Board of Missions, and Mrs. S. S. Park, Corresponding Secretary of the Texas Conference Society.

Charter members were: Mrs. Ada Mendenhall, president; Mrs. George Dumble, vice-president; Mrs. H. S. Werlein, recording and corresponding secretary; Mrs. N. T. Ayres, treasurer. Members: Mrs. N. T. Ayres (left the city in 1890), Mrs. Bond (left the city), Mrs. Kate Burke, Mrs. Collins, Mrs. Cotton, Mrs. George Dumble, Mrs. D. W. C. Dunn, Mrs. Kate Krahl, Mrs. Littig (died January, 1892), Mrs. Mendenhall (left the city), Mrs. Middleton (died), Mrs. Smallwood (left the city), Mrs Steadman (died), Mrs. Wer-

lien (left the city December, 1883). To these fourteen were added nine others.

During the time this Auxiliary existed reports were sent regularly every quarter except two. The last report was sent December, 1883, just before the close of Mr. Werlein's pastorate of the church.

Why twenty-three members should drop work, for none but Mrs. Werlein left the Auxiliary, and none had died in 1882, has never been explained, the reason is a puzzling mystery to this day.

When Rev. and Mrs. Timmons arrived in Houston January, 1887, they were much surprised at the absence of a Woman's Missionary Society, and Mrs. Timmons began to plan to organize one. Her plans succeeded and an auxiliary was organized March, 1887, with forty-one members.

Since the reorganization the Auxiliary has been constantly at work, with varying degrees of success.

The membership has never been as large as it ought to be when compared with the membership of the church.

The following is the list of officers since the last organization:

1887-'88—President, Mrs. Mahan; first vice-president, Mrs. A. G. Redwood; second vice-president, Miss Amy Bering; recording secretary, Mrs. Maud Steadman; corresponding secretary, Mrs. Timmons; treasurer, Mrs. E. M. Heroy.

1888-'89—President, Mrs. Mahan; first vice-president, Mrs. J. M. Cotton; recording secretary, Mrs. H. B. Rice; corresponding secretary, Mrs. D. F. C. Timmons; treasurer, Miss Hattie Smith.

1889-'90—President, Mrs. E. M. Heroy; vice-president, Mrs. Seat; recording secretary, Mrs. J. M. Cotton; corresponding secretary, Mrs. N. Darrow; treasurer, Mrs. H. B. Rice.

1890-'91—President, Mrs. E. M. Heroy; vice-president, Mrs. I. M. E. Blandin; recording secretary, Mrs. J. M. Cotton; corresponding secretary, Mrs. N. Darrow; treasurer, Mrs. H. B. Rice.

1891-'92—President, Mrs. T. J. Ray; vice-president, Mrs. I. M. E. Blandin; recording secretary, Mrs. A. G. Howell; corresponding secretary, Mrs. N. Darrow; treasurer, Mrs. J. A. Patton.

1892-'93—The officers were re-elected except Mrs. J. A. Patton, who had left the city, and Mrs. G. W. Scheultz was elected treasurer.

1893-'94—President, Mrs. T. J. Ray; first vice-president, Mrs. C. A. McKinney; second vice-president, Mrs. Benedict; third vice-president, Mrs. W. M. Baugh; recording secretary, Mrs. A. G. Howell; corresponding secretary, Mrs. N. Darrow; treasurer, Mrs. G. W. Scheultz; agent for "Missionary Advocate," Mrs. C. A. Bacon, librarian, Mrs. D. Y. Howze; delegate to annual meeting, Mrs. A. G. Howell, alternate, Mrs. T. J. Ray.

1894-'95—The officers re-elected were Mesdames Ray, Howell, Darrow, Scheultz and Howze. The new officers were Mrs. Benedict, first vice-president; Mrs. M. E. Steele, second vice-president; Mrs. Sue Hurley, third vice-president, and Mrs. Ira P. Jones, agent for the "Advocate."

1895-'96—President, Mrs. T. J. Ray; first vice-president, Mrs. D. Y. Howze; second vice-president, Mrs. M. E. Steele; third vice-president, Mrs. H. B. Rice; recording secretary, Mrs. A. G. Howell; corresponding secretary, Miss Amy Bering; agent for "Advocate," Mrs. N. Darrow; treasurer, Miss Henrietta DeChaumes.

1896-'97—President, Mrs. M. E. Steele; first vice-president, Mrs. D. Y. Howze; second vice-president, Mrs. N. Davis; third vice-president, Mrs. H. B. Rice. The remaining officers were re-elected.

1897-'98—Officers were re-elected.

1898-'99—All re-elected.

1899-'00—Officers re-elected except Mrs. Rice, who declined re-election on account of her health, and Mrs. A. L. Metcalf was elected third vice-president.

1900-'01—President, Mrs. D. Y. Howze; first vice-president, Mrs. I. M. E. Blandin; second vice-president, Mrs. Lane; corresponding secretary, Miss Sallie Estes. The other officers were re-elected.

1901-'02—No change of officers.

1902-'03—No change. For a number of years the first vice-president had had charge of the work of the Reading Course.

1903-'04—Mrs. A. L. Metcalf, was elected president; the other officers were re-elected.

1904-'05—Mrs. P. T. Majors was elected president; the other officers re-elected.

1905-'06—Mrs. D. R. Chapman elected president; the others re-elected, except Mrs. A. G. Howell, who resigned to become a member of St. Paul's Church, newly organized, and Mrs. Liston was elected recording secretary.

1906-'07—President, Mrs. P. W. Horn; first vice-president, Mrs. Shepherd; second vice-president, Mrs. I. M. E. Blandin; third vice-president, Mrs. Jonathan Lane; recording secretary, Mrs. W. A. Liston; corresponding secretary, Miss Amy Bering; treasurer, Miss H. DeChaumes; agent for the "Advocate," Mrs. N. Darrow.

Since the reorganization in 1887, the Auxiliary has been actively at work, and has given a prompt and liberal response to every demand made by the board. One line of work which was adopted at the reorganization was clothing a pupil in the Loreda Seminary; for fourteen years one was clothed, and for five years two have been clothed.

When the Palmore College in Chihuahua was established, the Auxiliary contributed a box of household

furnishing valued at \$75. At various times boxes of not less than \$50 have been contributed.

The first contribution to the Scarrett Bible and Training School was \$175, and every year for several years a contribution of \$50 or more was made. When the scholarship for Texas Conference Society was established the Auxiliary contributed willingly about \$80 a year for several years. The contributions never fell below \$30 annually until the scholarship was paid.

Though the membership has never been large, never exceeded 60 members, they have been earnest workers.

Much of the work cannot now be known, because the records were destroyed by fire a few years ago; but this matters little, the record is kept on high. The record of the life members was thus lost, but there are now 16. For a number of years after the organization of the Auxiliary the custom was to contribute money especially for that purpose. In later times the life members have been made with the pledge money, and there might have been many more at the rate of two a year, if the proper attention had been given to this subject.

Though changes have been many, and very few of the original members are still connected with the Auxiliary, not many of those who have left us have been removed by death. Only three officers have passed over the river: Mrs. Littig, in 1891; Mrs. Mahan, 1892, and Mrs. Chapman, in 1906.

The Shearn Auxiliary was among the first to begin mission study. Since this work was organized in 1893, the interest has varied, but it has never been discontinued. Sometimes the interest is very good, and again it flags.

Many times the Houston District has been the banner district at the annual meetings, and always Shearn Auxiliary has been at the front or well nigh the front.

CHAPTER XIV.

SUNDAY SCHOOL.

The first Sunday School organized in Houston was organized in the Hall of Representatives when Houston was the Capital of the Republic of Texas, by Rev. William Allen, a Presbyterian minister, in 1838. The enrollment was 100 pupils.

The Methodist Sunday School was organized in 1841 by Rev. T. O. Summers, pastor of the church. Not much is now known of this early school. The tradition is, it was always a good school. A few old books still in possession of the Shearn School indicate by their style and the subject-matter that they belong to the class of books approved for Sunday Schools in the early forties.

Mr. and Mrs. J. F. Dumble came to Houston in 1853, and soon after their arrival he was made Sunday School Superintendent, and held the office seventeen years; not continuously, for there was a year or two he was absent from the city.

The Texas Christian Advocate of May 16, 1857, has an account of a Sunday School celebration, some extracts from it may give the Sunday School pupils of the present day some idea how picnics were conducted in days long gone by:

"The annual festival of the Methodist Sabbath School of this city came off on the 2d inst., the 1st proving unpropitious. The attendance was not so full, on account of the failure of the day before, and the prospect of rain on the morning of the 2d, yet it was gratifying under the circumstances. The worthy and indefatigable Superintendent, James F. Dumble, seconded by Dr. J. L. Bryan, had been engaged for some time past

in making suitable arrangements for the day, preparing pieces for recital and declamation, with dialogues, songs, etc.

"Miss Mary King (afterwards Mrs. George Dumble and mother of Mrs. H. B. Rice) was the queen selected. Misses Mattie Hogan and Kate Richey were maids of honor, while four little Misses represented the seasons.

"Usually we selected some place near the city, but this time we went out on the Tap Railroad to Bray's Bayou, four miles from the city. The seats and staging were near the road in a beautiful grove in the edge of a broad prairie.

"The procession was formed at the church at 9 o'clock a. m. and moved to the cars with banners and the American flag floating in the breeze. (The station was then on the block bounded by Texas and Prairie avenues and San Jacinto and Caroline streets.)

"The queen and her attendants marching under a leafy canopy, and all preceded by a band of music. When we reached the cars, a large crowd was in waiting to witness our departure. When all were safely seated in the cars, ornamented with some rural devices, the school sang sweetly the Sunday School hymn, commencing:

" 'We meet again in gladness,' etc.

"When they came to the last verse,

" 'Send forth the Gospel tidings,' etc,

the cars moved off amid the cheers of the crowd, bearing many a bounding heart and cheerful to the sylvan shades, away from the noise and din of the town. A few minutes brought us to the place, and the exercises were immediately opened by singing the hymn,

" 'Come join our celebration.'

"At the close Rev. Mr. Allen offered a devout prayer. Miss Kate then advanced on the stage and addressed her majesty. At the close of which she placed upon her fair brow the crown. Miss Mattie then succeeded with a fine address. At its close she invested her majesty with the sceptre. She was then placed on the throne by the Prime Minister, Mr. William Bryan, who gave another good address. Then came the seasons, followed by several other very appropriate dialogues and speeches. Mr. Allen was then called upon for an address. He was the first Presbyterian minister in Houston. He spoke of the first Sabbath School organized nineteen years before, and gave a brief history of the organization, and alluded in a feeling manner to the catholicity of spirit that then prevailed among the Presbyterians, Baptists, Methodists and Episcopalians, referred to his meeting with Fowler and Alexander and expressed a wish that great harmony would still be maintained. The speech of Mr. Allen and intercourse with him were not the least interesting events of the day. Then followed the collation. After the collation, we had more speeches, one from Mr. Richard Hopkins, a former member of the school. It was a good one. Then followed the distribution of prizes, and the election of officers for the ensuing year. Mr. Dumble, re-elected. The queen carried the highest prize this year. Honorable mention was made of some of our scholars who have left the city to attend school, etc. Of one it was said, up to the time she had left, she had averaged 120 verses a week, committed to memory. That would be an aggregate of 6,240 verses in the year. Signed, J. E. F."

Just when the custom of having annual picnics began is not known, but it seems to have begun very early in the history of the Sunday School, and has been continued to the present time. However, no such elaborate entertainments as the one described has been

given since the one mentioned. The amusements provided have been swinging, games, fishing and crabbing.

The earliest statistics extant begin with the year 1880. The enrollment for that year was 225, 4 officers and 24 teachers. Whether the school increased or decreased during the next three years the record does not show, but for 1884-'85-'86 the enrollment was 200, and 21 officers and teachers. In 1887 the school increased to 336 with 31 officers and teachers. The membership of the church was at that time 340, almost an ideal relation of the membership of the school and church. The next year the number increased to 367; membership, 393. Then the school began to decrease, and in 1890 only 280 scholars are reported. In 1893 it began to increase again and enrollment of 637 was reported. Another decrease began and in 1899 only 345 were reported. In 1901 it began to increase again, and in 1904 the enrollment was 760.

SUNDAY SCHOOL SUPERINTENDENTS.

In 1853 Mr. J. F. Dumble was elected Superintendent and continued in office by annual re-election until 1868.

Judge S. S. Munger was Superintendent in 1869.

In 1870 Judge Winch was Superintendent and re-elected for 1871.

In 1880 Mr. S. M. McAshen was Superintendent and Mr. J. F. Dumble Assistant Superintendent.

At the last quarterly meeting for 1880 Mr. W. J. Smith was elected for the ensuing year. He resigned in January, 1881, and W. F. Krahl was elected to fill the vacancy, and was re-elected every year for thirteen years.

J. F. Dumble was Assistant Superintendent for 1880, '81, '82, '83. N. T. Ayres for 1884, '85, '86. J. E. McAshen for 1887, '88, '89. E. P. Hamblen for 1890. W. B. Jones for 1891, '92, '93.

1894, A. L. Nelms Superintendent, W. B. Jones, A. G. Howell, and W. F. Krahl, assistants. 1895, W. B. Jones, Superintendent, A. G. Howell and J. M. Cotton, assistants. 1896. W. B. Jones, Superintendent, A. G. Howell, assistant. 1897, W. B. Jones, Superintendent, A. G. Howell and S. E. Tracy, assistants. 1898, S. E. Tracy, Superintendent, A. G. Howell and Y. W. McNeil, assistants. 1899, the same officers were elected. 1900, E. M. Longcope, Superintendent, same assistants until 1906, when A. G. Howell and Y. W. McNeil withdrew to join St. Paul's Church. 1901, Ed. S. Phelps was elected and was re-elected for four years, then the present incumbent, Prof. P. W. Horn, was elected.

BUILDINGS.

The Sunday School was taught in the church from its organization in 1841 until 1883, when it occupied for the first time a room erected for its accommodation. This was the old chapel erected in the rear of the brick church, of the material of the framed church, which was removed to make place for the new brick church. It was constructed as much like the old one as possible; the large window which had been in the rear of the pulpit —similar in form to the T. W. House memorial window—was retained. Also the old doors, but they were placed in the side, not the end of the chapel, to make the entrance face Texas avenue. This large, amply large, room was first occupied Sunday, April 22d, 1883. It cost about \$500.

About two years elapsed, when the pastor at every quarterly meeting called attention to the crowded condition of the room, and urgently requested that more room be provided for the Sunday School.

This demand was met by building a room on the end of the chapel fronting Milam street, and now the Trustees thought such ample provision for the accommodation of the whole Sunday School had been made they

would hear nothing more about want of room for years to come.

Alas for such calculation. In 1889 Mr. Solomon, the pastor, informed the Quarterly Conference that not half the children of the church, to say nothing of those outside, were attending Sunday School, and it was useless to canvass for pupils, because there was no place to seat them, as the room was full—over full—every Sunday. A larger room was an imperative necessity. Accordingly, in 1890, the chapel was moved and united with the parsonage, and also much enlarged, but no special provision was made for the infant class, or primary department, and in 1892 the same old cry, more room was raised, and an Easter offering was made, amounting to \$410 and something over, and then the Trustees decided to raise enough to build a room 30x50 feet for the especial accommodation of the primary department.

Now, this surely will suffice. Not so; however, a longer interval than heretofore—nine years did elapse before the cry for more room was again raised. In 1901 the parsonage part of the building was removed and a room 54x54 with a tier of rooms on the west side was erected in front of the old chapel. The three rooms—the infant class room, the old chapel, and the new room—were connected by sliding doors so they could be thrown together. Even this enlargement did not suffice long, within three years it was necessary to use the church for the adult classes. However, when St. Paul's was organized, the Sunday School was sufficiently reduced to be accommodated in its own quarters.

THE YOUNG MEN'S CHRISTIAN SOCIAL UNION.

This Union was organized May 15th, 1882, by Rev. S. H. Werlein. Mr. Werlein had been in Houston a little more than two years, and was fully convinced that Houston presented a good field for Christian ac-

tivity; and Mr. Werlein was not at all in sympathy with the idea that Christians—church members—should sit with folded hands, enjoying the services of the sanctuary, and be wafted on flowery beds of ease to the celestial shore; satisfied that their families are “saved,” and utterly regardless of the multitude.

Though there was individual effort, faithful workers—perhaps as many as are usually found in a church—there was no organization for men, no plan, no system of work—the Y. M. C. A. had not arrived—and to supply this great need the Union was organized.

The purposes of this Union are set forth in the preamble to the constitution: “This is an organization for the purpose of seeking Truth, advancing undenominational Fraternity and Brotherly Love, embracing Social Intercourse with Young Men, and helping such of them as are strangers in the city to find employment, and to advance the cause of Temperance. This organization is religious, and not literary; the Bible to be the man of our counsel, and our thoughts to be bounded by the truth therein revealed.”

The Union was organized with 17 charter members, and the following officers were elected: President, Rev. S. H. Werlein; vice-president, C. H. Sprong; secretary, N. T. Ayres.

September 5th, 1882, ladies were invited to attend the meetings.

In January, 1883, a committee was appointed to visit hospitals, and in the summer of the same year the Union decided to extend the work, and a committee was appointed to hold religious services in some suitable home in parts of the city remote from churches. About the same time a resolution was passed making ladies eligible to honorary membership.

In 1884 the Union bought property on the San Felipe Road, now San Felipe street, and erected a chapel and furnished it. Religious services were held by different

pastors of the city, and by local preachers, and a Sunday School was organized, and for a long time flourished.

Interest in the work continued, and regular meetings were held until the summer of 1886; the Y. M. C. A. had been organized, and as that organization was interdenominational, most of the members of the Union had become members of the Y. M. C. A., it did not seem advisable to maintain two organizations working along the same lines. The last regular meeting was held in June, 1886. After that date occasional meetings were held, usually called by the president.

The chapel, which had been named Werlein Chapel in honor of the organizer of the Union, was used for religious services. It was also rented to the school trustees for school purposes; but after some years they represented that a school could be made an eight months instead of a six months school if they could have the building free of rent. The Union agreed to let the building be used rent free. However, the school did not continue long, for the authorities allowed the pupils to so mutilate the furniture and deface the building and break the windows that it became unfit for use. Then the storm of 1900 blew the house off its blocks. It remained in that condition until the summer of 1901, when the Senior Epworth League of Shearn Church decided to hold services in that section of the city. The property was given to Shearn Church by the Social Union, with the understanding that it would be repaired and used for religious services. The League repaired the building and organized a Sunday School and made arrangements for regular preaching service. The work prospered for a time, and then the Sunday School began to diminish in numbers, and finally was discontinued for some months.

However, the school was reorganized in 1905, with Mr. Arch L. Marshall, Superintendent, and has continued to prosper until the present time.

Although the Union was absorbed by the Y. M. C. A., their work produced lasting effects. The Union was the pioneer of the organizations of laymen for religious work. The advantages of such organizations have become so apparent that all churches are organizing "Brotherhoods"; even in places where there is a flourishing Y. M. C. A.

The last officers elected by the Union (1892) were: President, T. W. Archer; first vice-president, T. J. Baker; second vice-president, Geo. A. Byers; third vice-president, Geo. F. Kennedy; secretary-treasurer, Bonner N. McCraven; trustees, S. J. Mitchell, Geo. A. Byers and J. V. Dealy.

CHAPTER XV.

EPWORTH LEAGUE AND CHURCH MUSIC.

The Epworth League of Shearn Church was organized March 20th, 1891, by the pastor, Rev. E. W. Solomon, with 27 charter members.

The only difficulty encountered was, no one would serve as president, and Mr. Solomon consented to serve six months until the young people would become accustomed to speaking in public.

The young people were very enthusiastic and entered upon the work with much zeal. The meetings were suspended during the summer, and in October Mr. J. V. Dealy was elected president.

The League held three meetings a month, and sometimes four, one business meeting, one social, and one literary, and sometimes a musical program was given. The social meetings were very enjoyable and largely attended, the chapel was filled to its utmost capacity.

One feature of these entertainments was a manu-

script newspaper, "Wise & Otherwise," edited by Miss Lota Hurley, assisted by Misses Hallie and Willie Todd; it was well written and much enjoyed.

The literary work was commenced at the very organization of the League, and for a few years received much attention. Something over fifty volumes were purchased as a nucleus of a library.

The young people studied diligently the History of Methodism and the portions of the Bible assigned as a course of study for Leagues. The "charity and help" department was considered very helpful by the pastors.

The League also was interested in mission work, and contributed annually \$25, \$50, and other amounts to special work in foreign fields.

Among those especially active in League work may be mentioned: Messrs. J. V. Dealy, Theodore Bering, Jr., C. L. Bering, Gus Heyne, Fred Heyne, George Moore, Lee Campbell, A. T. Wansbrough, and W. B. Jones; Misses Hallie and Willie Todd, Mollie Daviss, Edith House, Amy Bering, Jennie Bering, Althea Jones, Clara Hauptman, Lota Hurley, and Hattie Jaynes.

At the close of the conference year of 1892, the membership was 90, 63 having been added since the organization, March, 1891. After this date the increase was not so rapid, but there was increase until the enrollment was 109; the highest number enrolled.

After five or six years of earnest work, the zeal began to abate, and the pastors' reports were: "The attendance not so good as it ought to be; the interest not as great as it ought to be." At last the report was: "The League has been in almost a disorganized condition the greater part of the year."

In 1894 a Junior and Intermediate Leagues were organized. They were earnest workers for a time, but were disbanded by the Lady Manager, without the advice or consent of any authority of the church. When

asked why she disbanded the League, she answered: "Because I am tired of the work."

After a few years the Intermediate League was reorganized under the supervision of Miss Mollie Daviss. They proved earnest, faithful workers, and so remain.

CHURCH MUSIC.

In the early days of Methodism everybody sang; the music was considered a part of the worship and a duty and a pleasure in which all participated. Notwithstanding, everybody, whether musicians or not, sang; the singing was first class, and even musical critics admitted it was excellent. However, a change came over the ideas of the Methodists; other denominations had scientific music, organs and professional choirs, and gradually the young people grew tired of the old time singing and longed for a choir and an organ.

This statement concerning music applied to the congregation that worshiped in the old brick church as forcibly as to any other.

The singing really had deteriorated; there was no regular leader; still, there were some who could sing; one brother knew a few long metre tunes, another one or two short metre, and one knew a "common metre," and when these brethren were present the music was good, but as it happened these brethren were professional men, and one or more necessarily often absent, and sometimes all were absent, and then the music was a dismal failure. This state of affairs had arrived when Mr. Ferguson was pastor the second time—1857-'58—as the following incident will show: One Sunday morning it so happened that neither of the brethren mentioned was present, but in a lame, halting fashion the congregation managed to sing two or three stanzas of the first hymn; the second hymn was a complete failure. When Mr. Ferguson arose, he remarked: "I

think we've had enough of such attempts at singing; it seems to me it is about time we had some music fit to offer to the Lord, fit for Him to hear." As soon as the congregation was dismissed, a party of young people as if with one accord assembled in one corner of the church and agreed to take the music under consideration, and appointed a meeting for the next evening. Whenever any mention of having an organ was made Mr. Waterhouse raised a violent opposition, and this was one reason no steps had been taken to obtain one. Now the young people agreed to raise the money and buy one, but to keep every intimation of their plan secret from Mr. Waterhouse. Meanwhile, the miserable attempts at singing continued. Mr. Waterhouse had some experiences that should have convinced him of his error. One Wednesday night he was leading prayer meeting, and several unsuccessful attempts to start a hymn had been made. He said to his wife: "Mary Jane, lift that tune and tote it," and she did so. One Sunday, just as he raised his head after his private devotion on entering the church, a noise attracted his attention, and on looking up beheld an organ, a choir and an organist just ready to begin an anthem. He seized his hat and stalked out of the church, saying: "The devil's in the church; nobody can worship God with the devil in the church." He went to his house across Travis from the church, and opened his windows—not toward Jerusalem—and prayed during the whole service. The tenor of his prayer was: "O Lord, turn the devil out of the church. O Lord, thou knowest nobody can worship thee with the devil in the church."

The organist was Mr. Stadtler, and the choir—a double quartette—composed of Miss Mary King, Miss Winn, Miss Hogan, Mr. W. D. Cleveland, Sr.—it has been impossible to ascertain the names of the remaining four.

The organ was purchased from the Werlein House, in New Orleans.

Although this step brought about a decided improvement in the music, the leaders did not find it smooth sailing by any means. Much effort was needed to keep an organist, and the choir was constantly becoming disorganized. Some of those who served in the capacity of organist were Mr. Stadtler, Mrs. C. C. Gillespie, Mrs. Reynolds—she was a music teacher in Miss Walker's school, and kept the position of organist the greater part of the '70's; her salary was \$40 per month. It is probable she was succeeded by Mr. Felton.

In 1880, Mrs. Kezia De Pelchin was elected organist at a salary of \$12 a month, and W. F. Krahl was choir leader. In 1883, Miss Carro Bryan (Mrs. Chapman) was elected; salary, \$12 a month. Mrs. Rushmore, choir leader; salary, \$25 a month.

The next change was Mr. Gerstenberger, organist; Mr. J. M. Cotton, choir leader. During two or three years of Mr. Solomon's pastorate, Mrs. L. L. Jester was leading soprano, much to the delight and edification of the congregation.

This change was made in 1884, and Mr. Cotton continued in office until 1891, when Mr. Galloway succeeded him. While he was leader the leading singers were Mrs. L. L. Jester and Mrs. Bella McLeod Smith, Mrs. W. J. Smith, Mrs. T. W. Archer, and Mrs. N. Munger, Mr. W. T. Archer, Mr. Munger, Mr. James Howie. In November, 1892, Mr. Dickey succeeded Mr. Galloway as leader, and in December same year Mrs. W. F. Krahl succeeded Mr. Gerstenberger as organist. When Mr. Galloway took charge of the choir at a salary of \$25 per month, he tried to have a large chorus choir of unpaid singers. He did not make a success of this scheme and soon returned to a quartette choir. Mr. Dickey tried the same plan with little better success, and returned to a quartette choir. Every leader found much difficulty in keeping a choir of unpaid singers,

but the music never relapsed into the chaotic state of Mr. Ferguson's time. In December, 1893, the Stewards decided to give Dr. Rankin sole charge of the music, no singers except the leading soprano to be paid. The music had now become a heavy tax on the congregation, that is, for the size of the place and the congregation. Mrs. Bella McCleod Smith was leading singer, salary, \$40 a month. In December, 1894, Mrs. Krahl resigned her position on account of ill health, and Senor Aquabello was elected organist, salary, \$50 a month; Miss Fisher leading soprano, at a salary of \$40 a month; Miss Coulter, contralto, \$10 per month; Mr. Stott, basso, \$10 per month, and a tenor, \$10 per month.

In 1895, Mr. Cotton was again choir leader, and Miss Blocker leading soprano. Miss Blocker was more admired than any singer who ever belonged to the choir, except Mrs. Jester. It was the custom at that time to have a song service every first Sunday night, and on these occasions the house was crowded to overflow.

Miss Blocker's manner was simple, free from all affectation; her voice was clear and flute-like; she rendered her selections with a shading and pathos that strongly appealed to her hearers.

Mr. Cotton continued in charge of the choir until 1899, when he was succeeded by Mr. C. E. Oliver, Mrs. Oliver, organist.

In October the same year Mr. Savage succeeded Mr. Oliver, and in December Mr. Lee Beasley became organist.

Mr. Savage organized a quartette of men, consisting of Messrs. Lindsay and DeWitt Dunn, Phil Beavens and James Adair. This was a very satisfactory arrangement, and this choir held together better than choirs usually do, and they were always ready for every occasion.

When Mr. Savage left the city Miss Bessie Hughes, who had been singing in the choir for six or seven

years, was made leader. She organized a mixed choir and made a success of her work, but her position as Music Director of the Public Schools of the city demanded her whole time and attention, and she resigned. Mrs. Van Vleck was then elected, and filled the duties in an acceptable manner for a time, but found them too strenuous for her strength. She was succeeded by Mrs. R. L. Cox, the present incumbent.

When Mr. Beasley resigned much difficulty was experienced before a successor could be found; one applicant would play one Sunday and then notify the leader he did not wish the place. This was repeated every Sunday for about two months, when Mrs. C. E. Oliver accepted the position.

So many changes have not been brought about by the dissatisfaction of the congregation, but rather from the restlessness of musicians and the demands of the vocations of life.

The character of the music rendered has been first class, and well suited to the occasions.

CHAPTER XVI.

CHURCH BUILDINGS AND MISSIONS.

The first church in Houston was built in 1843, by Rev. T. O. Summers. Dr. Summers made a tour through the Southern States to collect money to build this church. He did not collect enough, and in 1847 Dr. Orceneth Fisher made a tour through the States to collect money to pay the debt and succeeded. Thus it appears very little of the money used in building the first church was obtained in Houston; it was strictly a mission church. The church was built of brick, the dimensions about 50x60 feet, with a room about 16x16 feet in the rear; this was used as an office or study for the pastor.

This church also had a gallery around three sides for the accommodation of the negroes, and an organ loft at one end.

It was used from 1843 to 1865, when one side, the one on the east, fell out one Sunday, just as the congregation dispersed. As the wall fell outward no one was injured.

Mr. Thrall says, in his History of Methodism in Texas: "The church built in 1843 fell down during a storm, in 1861."

Others saw say it was injured during that storm but did not fall until 1865. This church was replaced by a framed building; the committee having decided the nature of the ground was such that it would not support a brick structure. This "commodious" structure had a communion rail in the rear of the pulpit, and a choir loft above the rail, and a gallery around three sides of the building.

This church was begun in 1866, Mr. Rees, pastor, and he preached the first sermon in the new church second Sunday in April, 1867. This church was used sixteen years, and then looked old and shabby, and was too small to accommodate the congregation, and had no Sunday School room. As soon as Dr. Werlein came in 1880, he began to discuss the desirability of having a new church, nothing definite was done until 1882, when work was commenced in earnest, and Mr. Werlein preached the first sermon in the new church December 9, 1883.

This church was built of brick trimmed with stone; the style, the old English gothic style of church architecture. It is capped with galvanized iron cornice. On one corner there is a tower and spire, 130 feet high. The interior is finished with open-timbered wood, pine and black walnut. The choir is placed in a raised chancel with vestry rooms on either side, the pulpit being below. The auditorium is square, 64x64 feet, fur-

nished with elegant black walnut cushioned pews. There are three memorial windows—one for Mr. and Mrs. McAshan, one for Charles Shearn, placed in the church by Mrs. Wm. Rice, and one for the House family—these windows are stained cathedral glass. The church cost \$20,000.

BUILDING COMMITTEE.

The committee for the first and second churches were the same men—Charles Shearn, chairman, T. W. House, D. Gregg, A. McGowen, and G. S. Hardcastle. The committee for the third church consisted of Messrs. T. W. House, chairman; J. F. Dumble, secretary; S. M. McAshan, S. A. McAshan, Ed Smallwood, Capt. S. O. Cotton, E. P. Hamblen, John Shearn (son of Charles Shearn), Charles Bering, and N. T. Ayres.

NAME:

The first church was a Methodist Episcopal church for several years after it was built, and was known in Conference records as "Houston Station." The second church was also known as Houston Station. It was never officially named, though there was some discussion as to a name. The building committee agreed that it should be named for the oldest member of the committee, but Mr. Shearn objected, and no name was officially given.

When the third church was built Mr. J. F. Dumble suggested it should be named "Charles Shearn Memorial," and introduced a resolution to that effect. After much debate the resolution was adopted; but the name was not recognized until 1890, when, at the request of the Quarterly Conference of the church, it was entered on the Conference minutes as "Charles Shearn Memorial."

When the Sunday School room was built in 1882 the name Shearn Chapel was given to it; just how or why does not appear, and Shearn Chapel was also applied to the church until 1890, and so it was known by the Annual Conference.

MISSIONS

During the pastorate of Dr. Kavanaugh, the church seems to have awakened to the importance of home mission work. A Sunday School was organized in what is now the Sixth ward, and another school opened in the Second ward. In 1869 Rev. H. S. Thrall was appointed to the Houston city mission. The work begun in the Sixth ward prospered, and in 1873 Rev. F. T. Mitchell was appointed to the work in the Sixth ward. He organized the Washington Street Church, and built a church. Quite a number of the members of Shearn lived in that ward, and of course they really formed the church organization, and this was the first secession from Shearn.

The intention was to establish a mission in the Second ward for the operatives of the cotton mill that was located on the bayou, and fronted Buffalo street. A lot was bought by the Trustees of Shearn Church, but before they began to build the mill was burned, and of course the mission was abandoned.

In 1882, L. L. Cohen organized a Sunday School on White Oak Bayou two and a half miles north of the city. This school flourished for a time, and there was a fair prospect of having a church there. The Sunday School had purchased a library, and an organ and song books and Bibles, and had \$75 in the treasury. Mr. Beauchamp was Superintendent. Rev. E. P. Nicholson preached there and had quite a revival, but for some reason this mission has continued a mission, and for a number of years has been under the supervision of Rev. Eichwurzel, and other local preachers.

About the same time Mr. L. L. Cohen organized a Sunday School in Mrs. Winn's school house on Louisiana street. "The Young People's Christian Social Union," organized by Dr. Werlein in Shearn Church, took charge of this school. They bought some lots on San Felipe street and built a chapel and transferred the school to the chapel. The school has been maintained even since—intermittently—and now has 100 pupils and excellent officers and teachers. Mr. Marshall and Mr. Brazelton are the Superintendents. At last the idea of the young people seems about to be realized—a church will be established there.

In 1882 Rev. Alexander Hinkle and Darius Gregg commenced work in the Fifth ward with a view of establishing a church there.

Mr. Hinkle had located because of poor health, but he continued to preach whenever able to do so. Then there was a grove on Liberty street about where the railroad tracks are now, and in this grove Mr. Hinkle preached. A member of the Baptist Church, a wealthy man, who had a large house near the grove, invited Mr. Hinkle to use his house when the weather would not permit outdoor services.

Mr. Hinkle had a revival, and many were converted. All the members of Shearn Church who lived in that ward withdrew—the second secession from Shearn—and the McKee Street Church was organized. In 1883 B. F. Johnson was sent to this work, and he built McKee Street Church.

In 1890 Mr. Solomon, pastor of Shearn Church, began preaching in a grove near where McAshen Chapel now stands, and organized a Sunday School under the grand old oaks. The work prospered, and the Trustees of Shearn Church bought some lots on the corner of German and Buffalo streets, and Mr. S. M. McAshen built a chapel. About 75 members of Shearn were transferred to the chapel, in 1893, making the fourth secession from Shearn.

In 1891 Mr. B. A. Shepherd donated some lots for the purpose of building a church to be called the "Mary Shepherd Memorial." Before any steps toward building the house had been taken, he died, but the heirs respected his wishes and let the donation remain good. Rev. J. E. Green was sent to Houston to take charge of this work, and the Tabernacle was built; 75 or more of the members of Shearn Church were transferred to the Tabernacle as a nucleus of the new church. This was the third secession from Shearn.

When the church in Brunner Addition was organized a number were transferred from Shearn, and the Shearn people contributed liberally towards the church building.

At an early day in the history of Houston Heights, Shearn began work in that community. Mr. C. A. McKinney, a member of Shearn, organized a Sunday School and maintained it regularly until 1906, when it was merged into Grace Church. For some reason the pastors of Shearn did not prosecute this work vigorously, although a member of the Episcopal Church who lived in that vicinity offered to give the lots and brick if Shearn would build a church. When Mr. Hay was pastor of Shearn he realized the importance of the work and preached there Sunday afternoons, and arranged for preaching by local preachers.

In 1905, by his advice, Conference sent Rev. S. S. McKinney to this work, and soon lots were bought and a temporary house erected, and a church organized and named Grace Church. However, before Mr. McKinney was sent, Mr. Hay had sent Mrs. I. M. E. Blandin out to organize a Home Mission Auxiliary. The organization was effected and the new Auxiliary began work with 20 charter members. This little band proved to be energetic workers and valuable helpers to the pastor. Shearn sent some valuable members to this church.

About the time Mr. McKinney was sent to the

Heights, Rev. George Sexton was sent to Houston to establish a church in the South End. As a starting point, members of Shearn, who lived in the South End, withdrew from Shearn. This was the largest secession ever made, and there was not a sorry church member among them, as the record of the church shows.

Another mission at the Heights was begun by Mr. John Radford, who organized a Sunday School for the operatives of the Textile Mill at the Heights, which was well attended, and now a church called Textile Church has been organized.

The city mission work now, 1907, is largely under the supervision of the Board of City Missions of the Home Mission Society, and their latest endeavor is to establish a church for the Mexican population of the city.

When Shearn Church was built in 1883, the building committee thought they were building a church so large it would not be necessary to build again for many years; but in about eleven years a larger church was imperatively demanded, and the Trustees decided to have the end removed from the building and the sides extended about thirty-two feet. The contract for this work was given to a Mr. Davis, July 12, 1894. The cost estimated at \$4,620.

The building committee who supervised this work consisted of Messrs. S. M. McAshen, C. H. Bering, W. B. Chew, T. W. House, and Dr. Rankin. When this work was finished it seemed highly improbable that another building committee would be needed ever, at least for many years. Only six years passed before the great storm of 1900 damaged the church so badly it became necessary to repair or rebuild. After much discussion, the decision to repair was reached, and a building committee was appointed, and bids for the work received; that of Mr. A. L. Metcalf was accepted, being the lowest estimate—\$4,000.

CHAPTER XVII.

NEGRO CHURCH.

At the time when the first church was built it was the custom to have preaching for the negroes in the afternoon, in the same building used by the white congregation; the same pastor preached to both. However, many churches had a gallery for the accommodation of the negroes, and both congregations were served at the same time. This was not satisfactory, as they needed somewhat different teaching to that given the whites. The old brick church had a gallery, but it soon became evident that it was needed for the white congregation, and the custom was to preach to the negroes in the afternoon, and this congregation was considered a very important part of the pastor's work.

About 1851 it was deemed advisable to build a church for the accommodation of the negroes. A framed building was erected on the northwest corner of the lot, fronting Milam street.

This was the only church for negroes anywhere between the Trinity and the Brazos, and negroes of Baptist persuasion—all negroes then were either Baptist or Methodist—worshiped in this church.

Negroes were licensed as local preachers and exhorters; and this gave them the opportunity to have service oftentimes, when they could not otherwise have had it. Elias Dibble was a popular negro preacher who often preached in the negro church and held class meetings and prayer meetings.

During Mr. L. B. Whipple's pastorate there was a great revival among the negroes, and many were baptized in the bayou.

The pastors who are best remembered by the negroes were Messrs. Cameron, L. B. Whipple, C. H. Brooks, and J. E. Ferguson.

Quite a number of the old members are still living in Houston, among them Frank Vance, who was a prominent member in the early days and is a Steward in the Trinity Church now.

In 1866, the disturbed condition consequent upon the reconstruction policy of the government, and the meddling of the Methodist Episcopal Church, some of its members came down and took possession of the negro congregation, caused the white Members of Shearn Church to conclude that a separation of the churches was best. Accordingly, they gave the building to the negro congregation and required them to move it to a lot elsewhere. Frank Vance bought the block of ground on which Trinity Church now stands from Messrs. Charles Spears and Isaiah Glass, for the sum of \$1,200. The congregation occupied the old church until they could build a larger house of worship. This house was built on the corner of Bell and Travis streets, and named Trinity M. E. Church.

Frank Vance has the communion table used in the old church on Milam street. It is very evident now that the Shearn congregation made a grievous mistake when they relinquished the control of the colored congregation that had been organized under their care.

CHAPTER XVIII.

PARSONAGES, AND LISTS OF SUNDAY SCHOOL SUPERINTENDENTS, PRESIDING ELDERS, AND PREACHERS IN CHARGE.

The first and second preachers were unmarried men and a parsonage did not seem a necessity; but when Rev. Orceneth Fisher and his large family came to Houston, the advisability of building a parsonage was much discussed, and, as usual, in an emergency, Mr. Mc-

Gowen came to the rescue. He agreed to build a brick house of four rooms and a hall down the center, and a detached building to serve as kitchen, pantry and servant's room, and receive as pay the use of the house for a certain number of years. In 1848 or '49 the parsonage was built and Mr. McGowen lived in it until 1857, when he moved to his house near his foundry in the First ward, and Mr. J. E. Ferguson moved into the parsonage when he was appointed to the Houston Station at the Conference held in Gonzales, December 3rd, 1856.

Mr. Fayle, Mr. Smothers, Mr. Carnes, Mr. Rees, and Dr. Kavanaugh resided in the parsonage, and then it was rented for a few years and finally used as a residence for the sexton of the church.

The next parsonage was a framed, seven-room cottage built by the "Ladies' Aid Society" in 1881. Mr. Werlein, Mr. DuBose, and Mr. Timmons lived in it. During Mr. Briggs' pastorate it was rented to his brother, Dr. Briggs, and he boarded when in Houston. Mr. Solomon refused to live in it, and for a year or more it was a burden to the Stewards, but when they decided to enlarge the Sunday School room they used it in making the enlargement. Mr. Solomon rented a house on corner of Calhoun avenue and San Jacinto street, and another on Milam street and Pierce avenue and finally moved to 811 McKinney avenue. This last house was rented for a parsonage until 1901, when a house on corner of McGowen avenue and Main street was bought for \$6,000. It is still the parsonage.

PASTORS OF SHEARN AND PRESIDING ELDERS OF GALVESTON DISTRICT.

When Texas attracted the attention of the Bishops as a mission field, the whole State was considered a mission, and Rev. Martin Ruter was appointed Superintendent of the "Texas Mission," with Rev. Littleton Fowler and Robert Alexander as his assistants.

In 1838, the Texas Mission seems to have been under the jurisdiction of the Mississippi Conference. In the minutes of that Conference held at Grenada, December 3, 1838, the following appointments were announced: Texas Mission, L. Fowler, P. E. Galveston and Houston, Abel Stevens. Nacogdoches, Samuel A. Williams. Washington, R. Alexander, Isaac L. G. Strickland. Montgomery, Jesse Hord. Brazoria, Joseph P. Snead.

Mr. Hord informs us that a majority of the preachers met in a log cabin near San Augustine, where these appointments were remodelled. Of course, Mr. Fowler continued as Presiding Elder. San Augustine appointment was defined as including Shelbyville and Nacogdoches, and the surrounding country, and S. A. Williams continued in charge. Montgomery included all the territory between the Trinity and the Brazos rivers, I. L. G. Strickland in charge. Washington included the upper settlements on the Colorado, R. Alexander in charge. Egypt included Brazoria County and westward to the Guadalupe River, Jesse Hord, preacher in charge. This division placed Houston in the Montgomery circuit, and of course L. Fowler was the first Presiding Elder having jurisdiction over Houston.

For the year 1839, Abel Stevens was preacher in charge of Galveston and Houston, and L. Fowler, P. E.

At the session of the Mississippi Conference held in Natchez, December 4, 1839, the Texas Mission was divided into two districts: the San Augustine District, L. Fowler, P. E., and the Rutersville District, R. Alexander, P. E. For the year 1840, Edward Fountain was preacher in charge of Galveston and Houston until June of that year, when Rev. T. O. Summers arrived and took charge of Galveston and Rev. Edward Fountain confined his ministrations to Houston.

The General Conference of 1840 provided for a Conference in Texas, including the whole of the Republic, except a strip of country on the Red river. This Conference met on Christmas Day in Rutersville, Bishop

Waugh presiding. The territory was divided into three districts; San Augustine District, L. Fowler, P. E.; Galveston District, S. A. Williams, P. E.; and Rutersville District, R. Alexander, P. E. For the year 1841, Rev. T. O. Summers was preacher in charge of Galveston and Houston, and S. A. Williams, P. E.; first Presiding Elder of the Galveston District.

1842, R. Alexander, P. E., Galveston District, and T. O. Summers, P. C., Galveston and Houston.

1843, R. Alexander, P. E., and T. O. Summers, P. C., Houston; Houston was made a separate station at the Conference of 1842, held in Bastrop.

1844, Galveston District, R. Alexander, P. E.; Josiah W. Whipple, Houston,

1845, Galveston District, R. Alexander, P. E.; Josiah W. Whipple, Houston.

1846, Galveston District, R. Alexander, P. E.; Or-ceneth Fisher, Houston.

1847, Galveston District, R. Alexander, P. E.; Or-ceneth Fisher, Houston.

1848, Galveston District, C. Richardson, P. E.; R. H. Belvin, Houston.

1850, Galveston District, Rev. Winon, P. E.; J. W. Phillips, Houston.

1851, Galveston District, Rev. Winon, P. E.; S. B. Cameron, Houston.

1852, Galveston District, C. Richardson, P. E.; J. M. Follansbee, Houston.

1853, Galveston District, R. W. Kennon, P. E.; F. S. Petway, Houston.

1854, Galveston District, R. W. Kennon, P. E.; J. E. Ferguson, Houston.

1855, Galveston District, R. W. Kennon, P. E.; L. B. Whipple, Houston.

1856, Galveston District, H. Thrall, P. E.; C. H. Brooks, Houston.

1857, Galveston District, H. Thrall, P. E.; J. E. Ferguson, Houston.

1858, Galveston District, W. M. Seat, P. E.; J. E. Ferguson, Houston.

1859, Galveston District, T. C. Wilkes, P. E.; W. R. Fayle, Houston.

1860, Galveston District, J. McLeod, P. E.; W. McK. Lambden, Houston.

1861, Galveston District, J. McLeod, P. E.; W. M. Seat, Houston.

1862, Galveston District, J. McLeod, P. E.; T. T. Smothers, Houston.

1863, Galveston District, R. W. Kennon, P. E.; J. E. Carnes, Houston.

1864, Galveston District, R. W. Kennon, P. E.; J. E. Carnes, Houston.

1865, Galveston District, R. W. Kennon, P. E.; J. E. Carnes, Houston.

1866, Galveston District, W. Smith, P. E.; Wm. Rees, Houston.

1867, Galveston District, R. Alexander, P. E.; Wm. Rees, Houston.

1868, Galveston District, R. Alexander, P. E.; B. T. Kavanaugh, Houston.

1869 Galveston District, B. T. Kavanaugh, Houston.

1870, Galveston District, B. T. Kavanaugh, Houston.

1871, Galveston District, B. T. Kavanaugh, Houston.

1872, Galveston District, J. M. Wesson, P. E.; Philemon W. Archer, Houston.

1873, Galveston District, Philemon W. Archer, Houston.

1874, Galveston District, N. A. Cravens, Houston.

1875, Galveston District, S. C. Littlepage, Houston.

1876, Galveston District, N. A. Cravens, P. E.; R. T. Nabors, Houston.

1877, Galveston District, N. A. Cravens, P. E.; R. T. Nabors, Houston.

1878, Galveston District, Rev. Deshields, P. E.; R. T. Nabors, Houston.

1879, Galveston, District, Rev. Deshields, P. E.; R. T. Nabors, Houston.

PRESIDING ELDERS OF HOUSTON DISTRICT.

1880, Rev. S. H. Werlein, Pastor; Rev. H. V. Philpott, Presiding Elder.

1881, Rev. S. H. Werlein, Pastor; Rev. P. E. Rodgers, Presiding Elder.

1881, Rev. S. H. Werlein, Pastor; Rev. P. E. Rodgers, Presiding Elder.

1883, Rev. S. H. Werlein, Pastor; Rev. P. E. Rodgers, Presiding Elder.

1884, Rev. G. W. Briggs, Pastor; Rev. P. E. Rodgers, Presiding Elder.

1885, Rev. H. M. DuBose, Pastor; J. F. Follin, Presiding Elder.

1886, Rev. H. M. DuBose, Pastor; J. F. Follin, Presiding Elder.

1887, Rev. D. F. C. Timmons, Pastor; Rev. J. F. Follin, Presiding Elder.

1888, Rev. D. F. C. Timmons, Pastor; Rev. J. F. Follin, Presiding Elder.

1889, Rev. E. W. Solomon, Pastor; Rev. H. V. Philpott Presiding Elder.

1890, Rev. E. W. Solomon, Pastor; Rev. H. V. Philpott, Presiding Elder.

1891, Rev. E. W. Solomon, Pastor; Rev. J. B. Sears, Presiding Elder.

1892, Rev. E. W. Solomon, Pastor; Rev. J. B. Sears, Presiding Elder.

1893, Rev. G. C. Rankin, Pastor; Rev. E. W. Solomon, Presiding Elder.

1894, Rev. G. C. Rankin, Pastor; Rev. E. W. Solomon, Presiding Elder.

1895, Rev. G. C. Rankin, Pastor; Rev. Seth Ward, Presiding Elder.

1896, Rev. G. C. Rankin, Pastor; Rev. Seth Ward, Presiding Elder.

1897, Rev. Seth Ward, Pastor; Rev. O. T. Hotchkiss, Presiding Elder.

1898, Rev. Seth Ward, Pastor; Rev. O. T. Hotchkiss, Presiding Elder.

1899, Rev. Seth Ward, Pastor; Rev. O. T. Hotchkiss, Presiding Elder.

1900, Rev. E. W. Solomon, Pastor; Rev. O. T. Hotchkiss, Presiding Elder.

1901, Rev. Sam R. Hay, Pastor; Rev. G. A. LeClere, Presiding Elder.

1902, Rev. Sam R. Hay, Pastor; Rev. G. A. LeClere, Presiding Elder.

1903, Rev. Sam R. Hay, Pastor; Rev. G. A. LeClere, Presiding Elder.

1904, Rev. Sam R. Hay, Pastor; Rev. C. R. Lamar, Presiding Elder.

1905, Rev. J. W. Moore, Pastor; Rev. Sam R. Hay, Presiding Elder.

1906, Rev. J. W. Moore, Pastor; Rev. Sam R. Hay, Presiding Elder.

1907, Rev. J. W. Moore, Pastor; Rev. C. F. Smith, Presiding Elder.

SUNDAY SCHOOL SUPERINTENDENTS.

The Superintendents are always elected at the last Quarterly Conference for the next conference year; accordingly in 1880 Mr. S. M. McAshan was elected, and Mr. J. F. Dumble was assistant.

In 1881 Mr. W. T. Smith was elected, and J. F. Dumble, assistant.

In January, 1882, Mr. Smith resigned and W. F. Krahl was elected to the position.

In November, 1882, Mr. Krahl was re-elected, J. F. Dumble, assistant.

In 1883 Mr. Krahl, and N. T. Ayers, assistant, were elected.

Mr. Krahl was re-elected each year until 1893; during this time his assistants were: in 1884, N. T. Ayres, For 1885 and '86 there is no mention of an assistant.

In 1887 J. E. McAshan was assistant, in 1888 and 1889 he was re-elected. In 1890, 1891 and 1892, W. B. Jones was assistant.

In 1893 the Superintendents were A. L. Nelms, A. G. Howell, W. F. Krahl for Shearn, and J. B. Hanks for McAshan.

In 1894, W. B. Jones, A. G. Howell, and J. M. Cotton.

In 1895, W. B. Jones, A. G. Howell.

In 1896, W. B. Jones, A. G. Howell and S. E. Tracy.

In 1897, S. E. Tracy, Howell and Y. W. McNeil.

In 1898, same men re-elected.

In 1899, E. M. Longcope.

In 1900, no election.

In January, 1901, Ed. S. Phelps was elected, and served 1901, 1902, 1903, 1904. His assistants were A. G. Howell, and Y. W. McNeil.

In 1904, P. W. Horn was elected. His assistant, A. G. Howell.

In 1905, re-elected. His assistant, E. S. Delery. A. G. Howell resigned to join St. Paul's church.

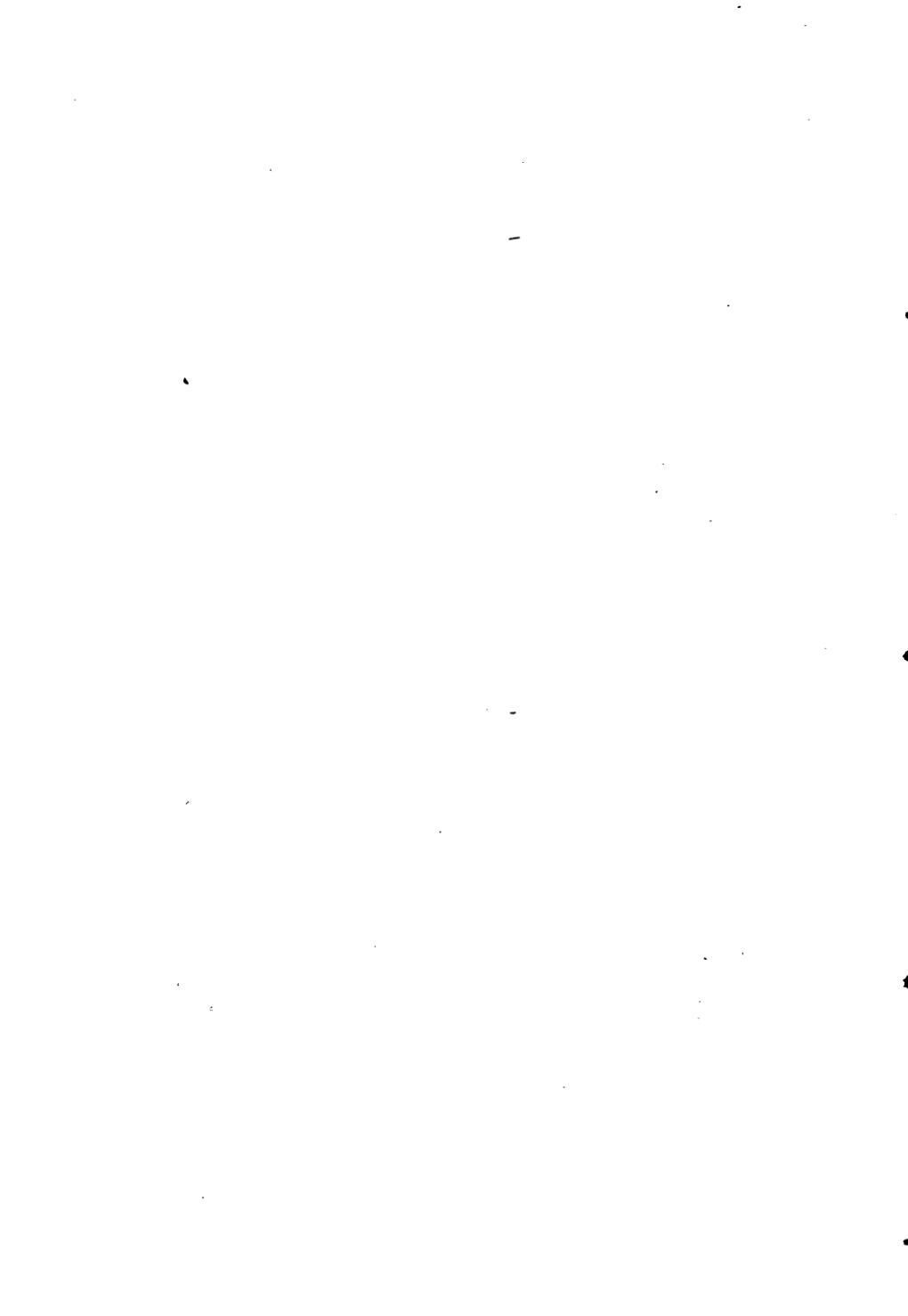
In 1906, re-elected. His assistant, W. A. Burkett. Mr. Delery resigned on account of ill health.

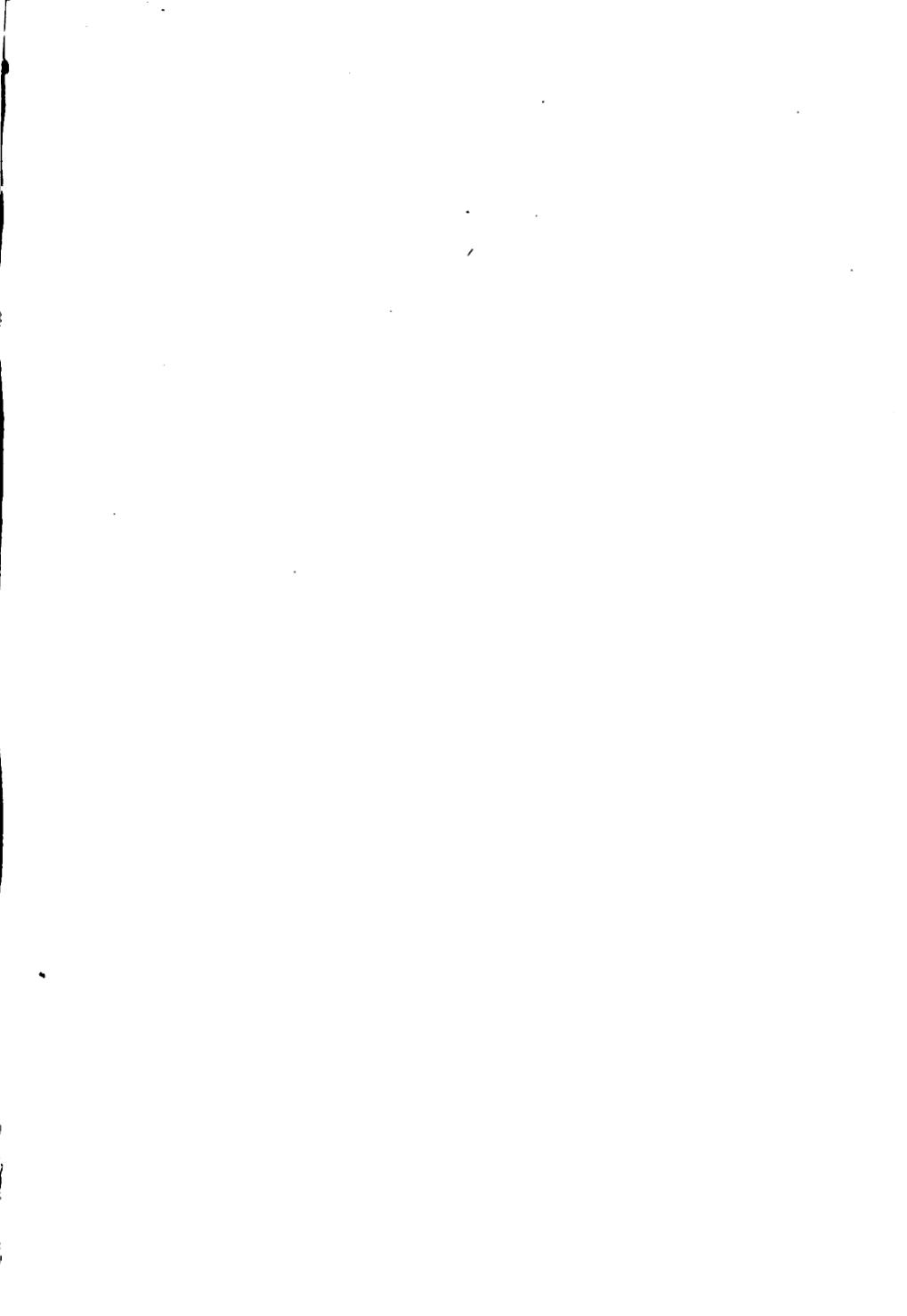
REMINISCENCES OF SHEARN CHURCH.

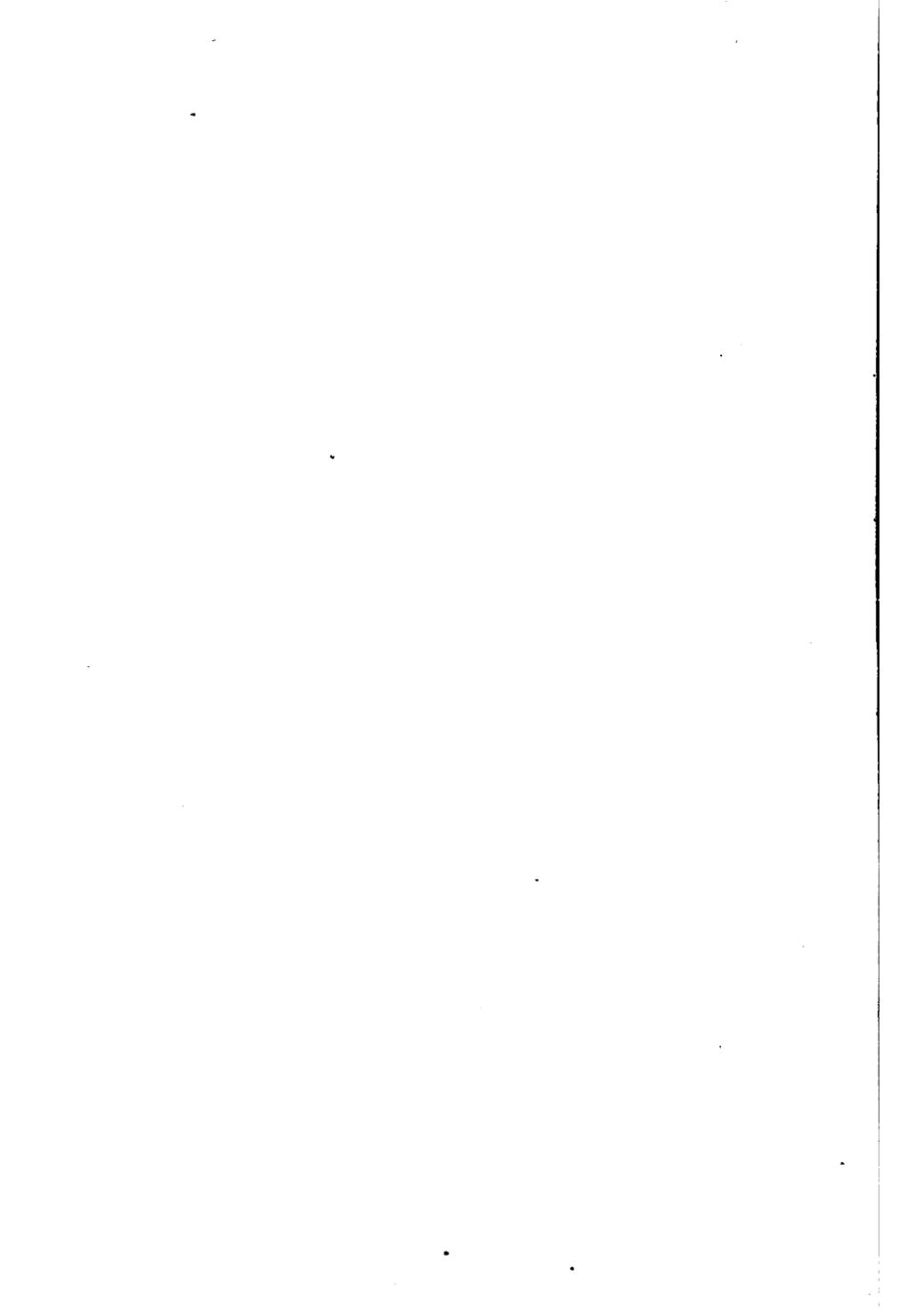
When Houston was a village small,
With houses few and tents for all,
When vice and crime stalked boldy around,
And "ants and Methodists" did abound,
A. C. Allen, who owned the city site,
Gave to these Methodists a plot of ground
On which the fires of Methodism to light,
To dispel the darkness of the region round—
Then the first brick church on Texas soil
Was built with great effort and much toil.
Dr. Summers the cornerstone did lay
On eighth Texas Independence Day.
Thither the people came from far and near
To worship God and the Gospel to hear.
The history of this church is woven of many strands—
Here assembled exiles from many lands;
The high and low, the rich and poor,
The sad and gay, belles and beaux galore,
All assembled in this Bethel of peace
From sorrow and folly to find release.
Once a week the members in "class" did meet,
And with each other held communion sweet;
Once a quarter the Elder came around,
Then the faithful in "love feast" were found.
In this assembly of many races,
The negro held accustomed places;
For long it was the Methodist way
To preach to them each Sabbath day.
The "preachers in charge" of this thriving hive,
For seventy-seven years numbered thirty-five.
Some were eloquent, saintly and wise,
Apt to teach, and many schemes devise
The powers of evil to overthrow,
And the Gospel truth widely sow;
Some "all round" men versed in "affairs" and books,
Some skilled fishers of men with various hooks.

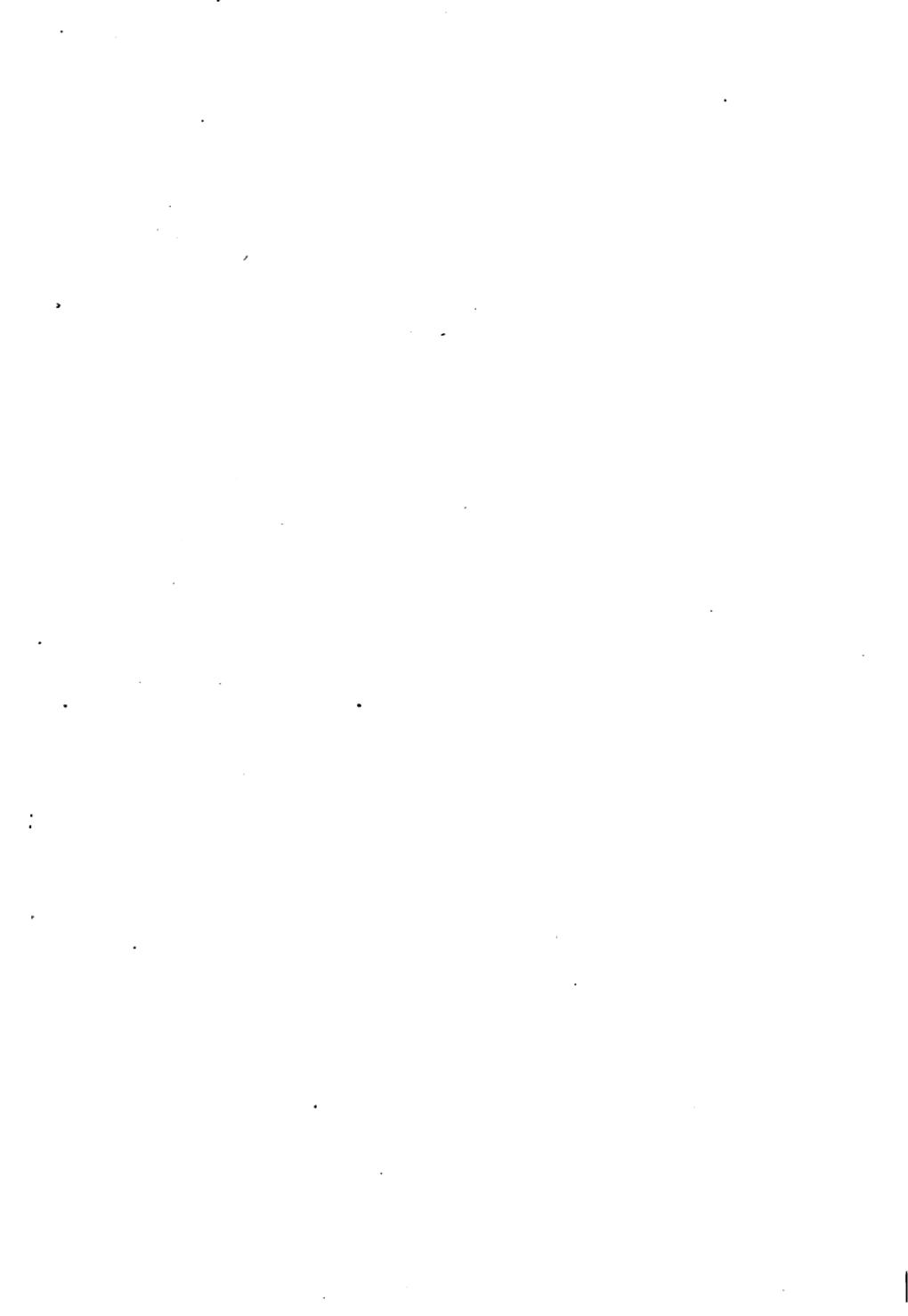
In spite of hindrances and blunders not a few,
The work increased, the membership grew.
The old brick church looked shabby and small
Beside the new churches handsome and tall.
The need of a new church was plain to all,
But the means in hand all too small.
The preachers in charge raised the hue and cry,
"Sell the place and another situation try."
But dear to the hearts of the old congregation,
Were the memories clinging to the old location.
The storm-wrecked building became a pile of clay,
And the raging of war caused another delay.
When the war cloud had passed
And business was increasing fast,
"A new church we must have," said Charles Shearn.
Some who promptly answered to this call, we learn,
Were T. W. House, A. McGowen, D. Gregg,
G. S. Hardcastle; they a forlorn hope led.
The enterprise was vigorously pushed along;
Soon there arose the voice of prayer and song
At the same old stand, the same old place,
Where the saints gone before had found grace.
Planned for years, scarce a dozen had flown,
When this house also far too small had grown.
The multitude worshiped here every Sunday;
The stranger, the wayfarer, the young and gay;
Scoffers came to mock and remained to pray;
And so it continued, just that way,
Until rebuilding would not admit of longer delay;
And the pastor, S. H. Werlein, did the task essay.
Nobly and well did he this task discharge,
No church in the city so handsome and large.
This church must surely have a name,
And J. F. Dumble thought the same.
Charles Shearn Memorial, he said,
And in the discussion stoutly led.
To spread Scripture Holiness through the land
Was ever Methodist purpose and plan.

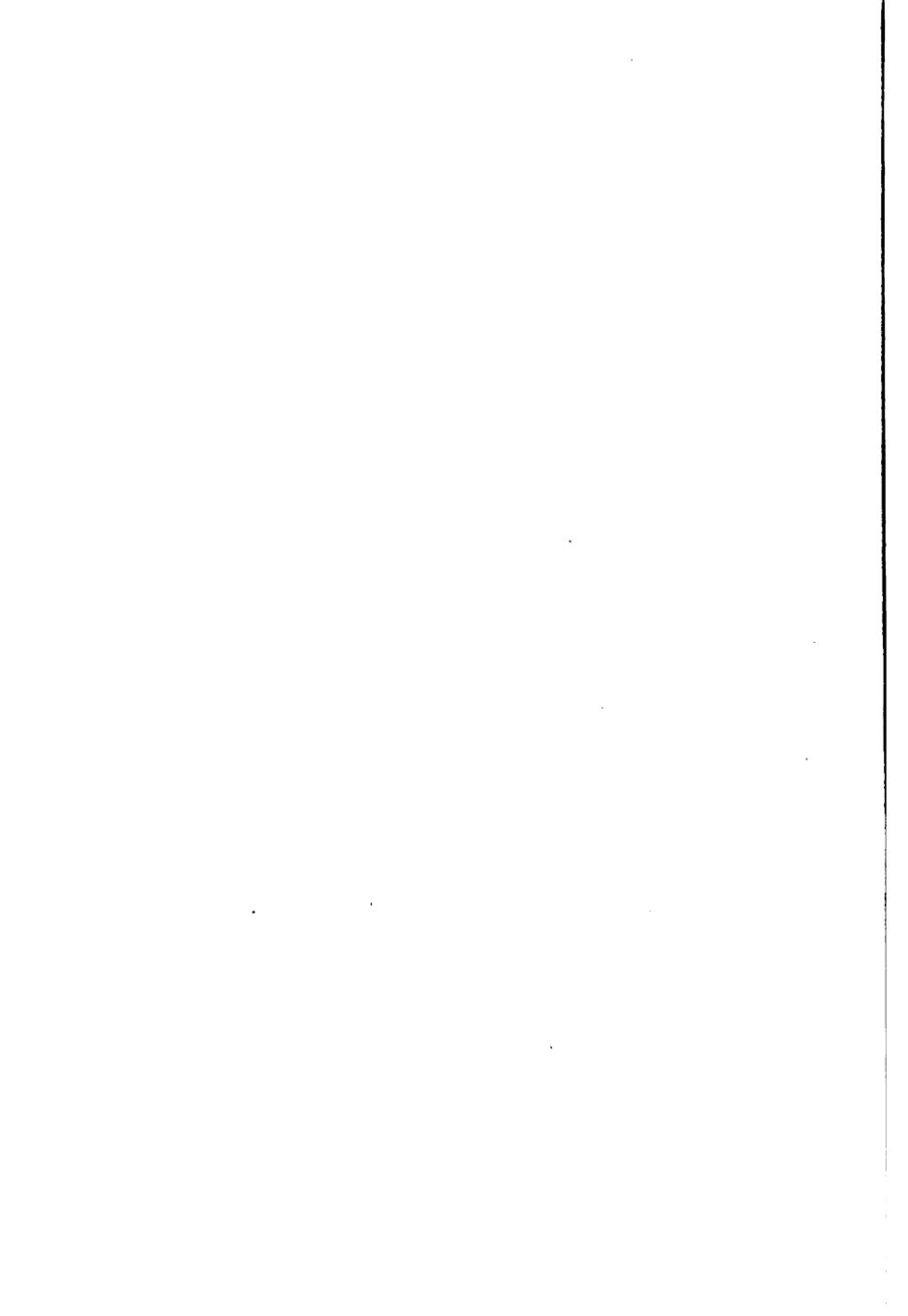
Of this purpose Shearn never lost sight,
But established missions, by day, by night.
From this church Methodism spread far and wide,
Until impossible her light to hide.
Like Cornelia of old, Shearn can proudly say,
As she looks around about every day,
And sees the prosperous state of daughters nine,
"These my jewels are; gems my crown entwine."
Alas, alas, in this changing world below,
By fate's decree churches come, churches go.
Now the fiat is, Shearn must abdicate
The scene of triumph; this sacred spot vacate.
A beacon light, a Bethel no longer,
Just one of the crowd, no more, no stronger,
Records may be lost, memory fade and die,
The work done is known beyond the sky.
And now farewell, a loving, last farewell,
To the scene far dearer than pen can tell.
They may sell, scatter the bricks if they will,
But the odor of sanctity will cling round it still;
Avarice and pride may tear the church away,
And answer for the deed at the Judgment Day,
But never can soothe the grief of the hearts
So cruelly pierced by their ruthless darts.
Nor did love of the "cause" dictate the measure,
But love of mammon, vanity and selfish pleasure.
"Can the wick that is wasted continue to burn?
Can the joys that we've tasted ever return?
Not while in these frail houses of clay,
'Mid earth's pomps and vanities we stay.
But when we meet in Shearn above
Our Saviour and friends we'll rapturously greet,
And sing the same old songs in harmony sweet.

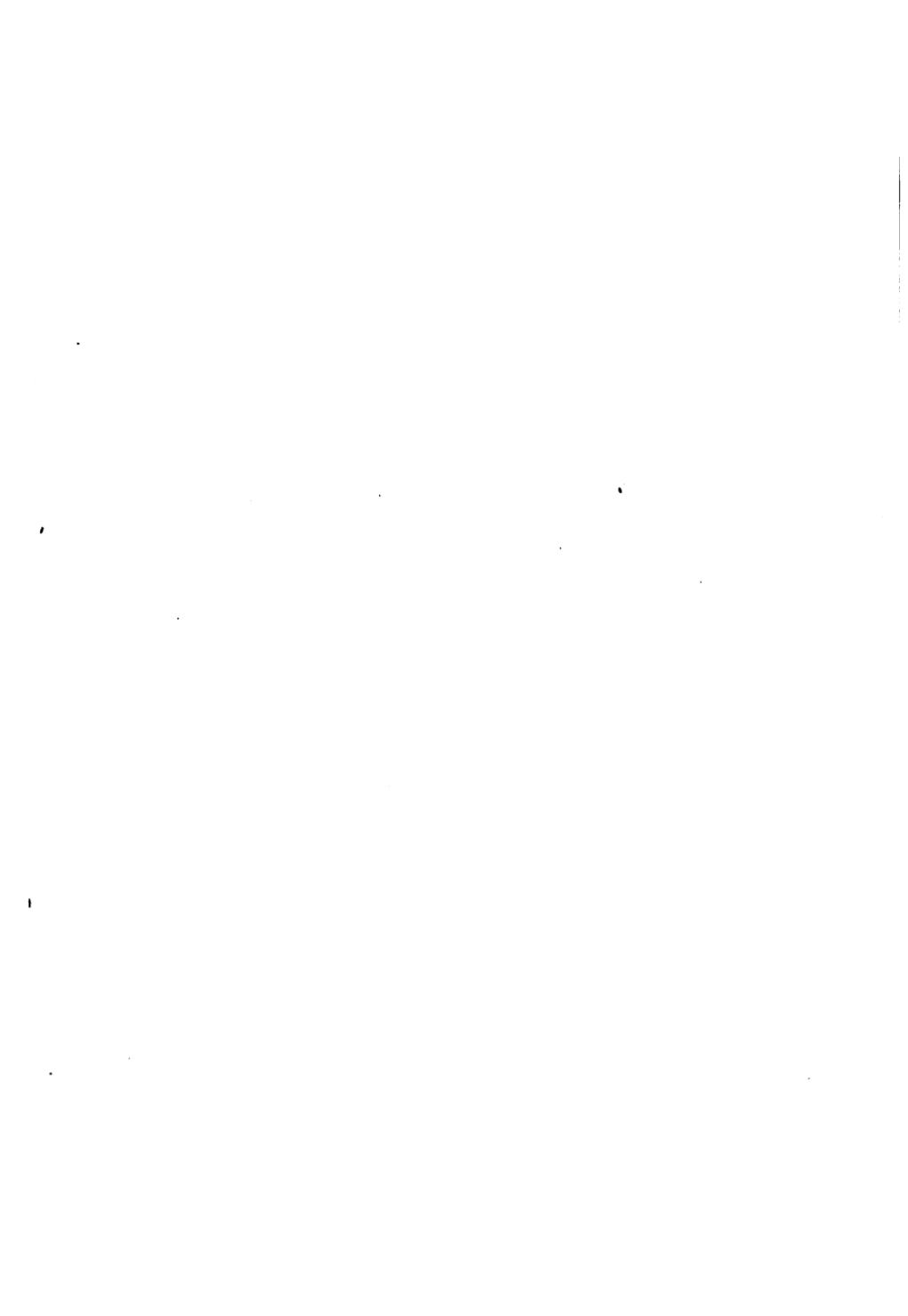


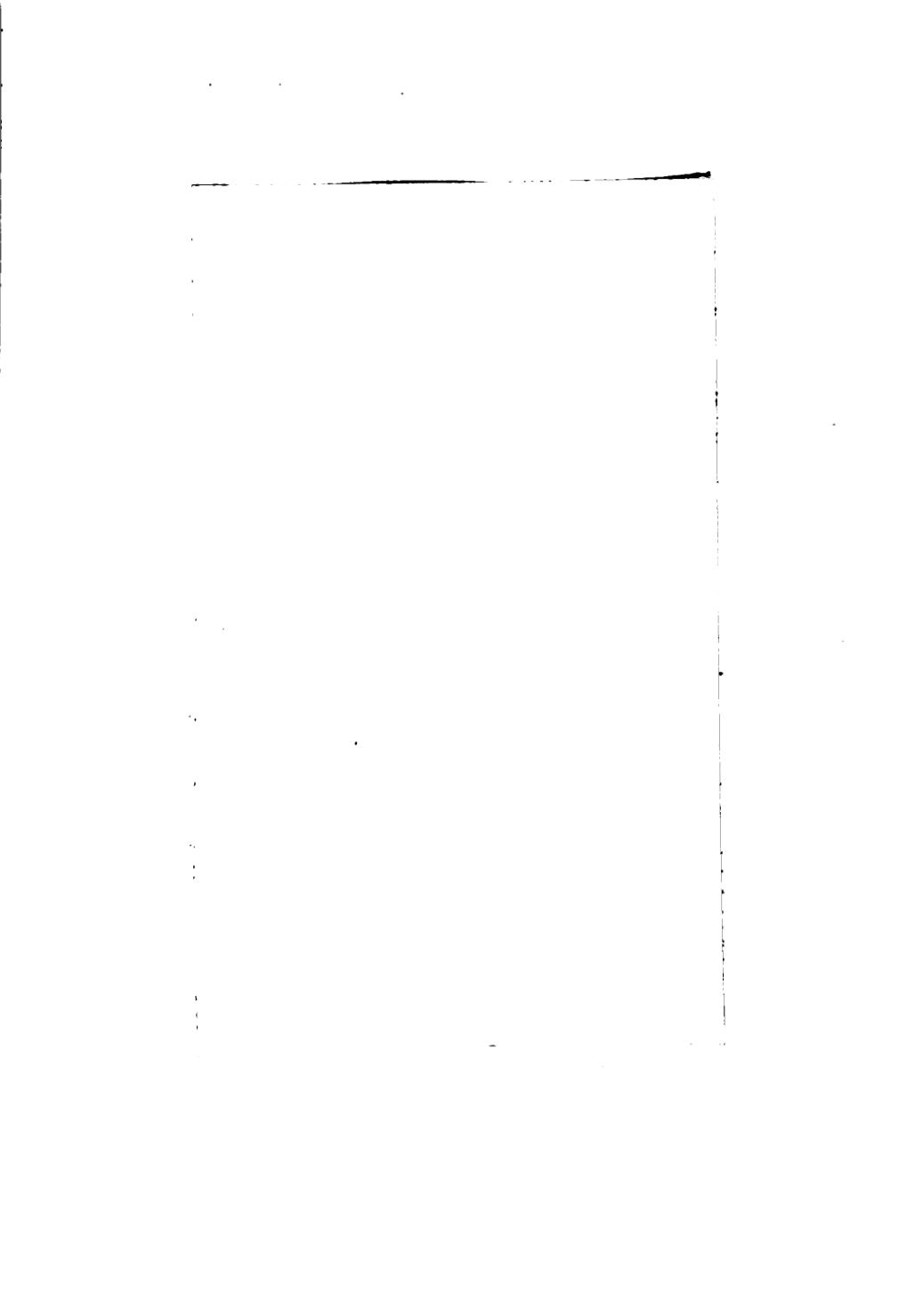












BLANDIN, Isabella
History of Shearn
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